kering's Christian Classics.

arkles of Glory,

ſome Beams of the Morning Star.

By JOHN SALTMARSH.

ONDON: *William* Pickering.
1848.

SPARKLES OF GLORY.

SPARKLES
OF
GLORY,
OR
Some Beams of the *MORNING STAR.*

Wherein are many discoveries as to *Truth* and *Peace.*

To the establishment and pure enlargement of a Christian in *Spirit* and *Truth.*

By JOHN SALTMARSH,
Preacher of the *Gospel.*

Hosea 3.
His coming is prepared as the morning.

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THE TABLE.

To the High and Honourable Court of Parliament.

WHAT others have done by the *Law* of your *authority*,
13. *Presented* before ye their *advice* in *matters* of *Religion;* I shall, from the *law* of *love* to your *Just authority*, present ye, not *my advice* (the Lord himself advise and
15 counsel ye) but some *things* which
2 concern the Lord *Jesus Christ*, and
3 the *peace* and *prosperity* of your
26 *Kingdom;* and that I may not be *disobedient* to the *heavenly vision*, or *light* of *God* revealed *in me*.

ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ. Acts 26. 1

There are two *Principles* in the
2 world which have these sad, and *dark* conclusions *attending* them, the two Principles are these:

1. That such as conform not to the *Doctrine* and *discipline established;* and yet as to the *State* are *good Subjects*, and *peaceably* af-

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doctrine and *discipline* establish
destroys the true interests of
states and *kingdoms*, excluding
societies of men, but of one s
and *form*, though never so pea
ably *affected*, or *obedient as n*
and *Subjects*, respectively to
State, and *civil government* the
of, and was never found in t
State, or *Church Polity* by *div*
appointment, but in that one s
tion of the *Jews*, whose *Polity*
to such a form, God himself pe
liarly made, owned and preserv
and the *Lord Jesus* himself *j*
filled and dissolved.

For *Heresy* and *Schism*, I kn
ye ought not to tolerate any,
to let them bear their *own ju*
ment, which is spiritual *admo*
tion, *Church-censure*, *rejecti*
excommunication; which if *eff*
tual, as all *true*, *right*, *spirit*
. 10. censures have been and are, is t
. 5. 5. *just proportionable judgment*
. 3. such Gospel-sins; if not *effectu*
then the *insufficiency*, *weakne*
unprofitableness of *such* as assu
such *Church-power*, and *censu*
will appear before ye.

And as to that point of the p

sent *Ordination*, which some have *so pressed* upon ye, distinguishing to ye, that their *Ordination* was from the *Bishops*, as *Ministers*, not as *Bishops*. *Right Honourable*, consider, that distinction cannot be, for there was no such thing as *Ministers* in the *Church* of *Rome*, or of *England* as to this successively pretended *Ordination;* but *Priests*, and *Bishops*, or *Episcopacy*, and *Priesthood:* and surely if *Episcopacy* doth not, yet *Priesthood* doth altogether *evacuate* the *essence* of *Ministery* now under the *New Testament* as by such *Ordination:* and how much more *rational* are their Arguments, who hold their *Ministery lawful*, from the *lawfulness* of *Episcopacy;* than those, who deny *Episcopacy*, *&c.* and yet have no *Ordination* but from them.

See *Ma* *Fox*'s B of Marty *Beda.*

For this *Christian-liberty*, it is such as preserves not only the outward *peace* of *Christians* who enjoy it, but the *peace* and *prosperity* of *Kingdoms*, and *Magistrates*, who *establish* it; and the *life*, *glory*, and *happiness*, *destruction*, and *death of Kingdoms* is wrapped in

Eph. 5. 30. Acts 9. 4. Mal. 3. Psal. 105. 15.

the *Christian's life* or *death*: th[illegible] are the *parts* and *Members* [illegible] Christ, the *apple* of *his eye*, [illegible] *Jewels*, his *anointed*, his *Proph*[illegible] his *Children*.

As therefore ye look to be pr[illegible]pered by this *Spirit* of *God*; as ye look for *wisdom* from this *Spirit of God* to govern this State; as ye look for comfort from this *Spirit of God* in all your *distresses*; as ye look for *gifts* from this *Spirit of God* in all the *administrations*: as ye look for the sweet *spiritual breathings* and *refreshments* from this *Spirit* of *God* in all the several *changes* of this *creation*: *love*, *preserve*, *Indulge* this *Spirit*; *quench* not, *oppose* not, *oppress* not this Spirit: confine it not to one outward form or fellowship of men, which are not that Catholic Church, that *Apostleship* of *infallibility*; and they that are *spiritual*, live in that *spirit* and *truth*, which makes them *free indeed*, and it is below that *Spirit* of *God*, to *Petition liberty* of conscience in *spirituals*, from any *men* or *Magistrates* in the World; because God *will make Jerusalem* a cup of trem-

1 Thes. 1. 5. 19. Acts 7. 51. Eph. 4. 10.

John 8. 32, 36. ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

bling to all *Nations*, and a *stone* of *astonishment;* and the spiritual *Christians* will rather hold forth such things, to bear witness to the *truth*, and to desire all to forbear *persecution*, as much for *their own* sakes who *persecute*, as for *theirs* who are *persecuted*.

And for that just *power* of *Magistracy*, I acknowledge it a *Power* Ordained of *God*, for *administration* of *Justice* and *righteousness* in the *societies* of men, and *nations;* a *Minister* of *God* for *good*, a *terror* to evil *works;* and that we are to be *subject to every Ordinance of man*, for the *Lord's sake;* and for this cause we *pay tribute to whom tribute; honour to whom honour:* and all *societies* of *Christians* by no *pretence* of *religion*, or liberty for the worship of God, are to *resist* or *disturb* the *civil administration* of this *power:* but as to that consideration; all *Christians* are to *suffer* according to the *will* of *God*, (all lawful ways for *preservation* of *States* and *Kingdoms* still excepted) and all such *Magistracy* are to preserve their *respective States*, by all *wholesome*, *lawful*, cautionary

ἀπὸ τοῦ θεοῦ τεταγμένα εἰσιν. Rom. 13. 1, 2, 3.

Rom. 13. 4, 5. τῷ τὸ τέλος τὸ τέλος, τῷ φόρον τῷ φόρον.

Laws and *Ordinances*, in *Peace*; as while *liberty* or *indulgency*, to the *tender consciences* in Religion is spoken on, yet no less *security* of the *State*, no *diminution* to the just power of *Magistracy*; no less *preservation* of the *Peace* of the *Kingdom* is desired by those that are truly *spiritual*. And though many suffer under the *name* of *Heretics* and *Schismatics* before ye, for not conforming to the present *doctrine* and *discipline established*; *Right Honourable*, consider, whether this doth not call in question all the very present *doctrine* and *discipline* so established; for by this very thing of judging all *Inconformity* to the present *worship* and *form* of *things* to be *Heresy*; by the same, all this present *form* of *worship* and *confession* of *faith* is judged *Heresy* and *Schism*, to the late *former* government, and *doctrine* established in the Church of England: this present *Synod* of *men* being no more that visible *Catholic Church*, and *infallible Apostleship*, than the former were, so as the changing the former *Articles* of the *Church* of England into a new

confession of *faith*, the *Episcopacy* into *Presbytery*; and so altering both the *fundamentals* in *religion* and the *discipline*, is equally *new light* and *Heresy*, as to the former *doctrine* and *discipline*: (and if it be objected) but this present *Synod*, are men of more *light* and *Piety* than the *former*, and so they establish more *truth*, and bring in more *Reformation*; if so, why is there not more *love*, more *peaceableness*, more *self-denial*, more *power* of *godliness*, than there was in the suffering *Bishops*, and the Preaching *Lay-Martyrs* then; who loved *Christ* in *himself*, and in one another.

And now (Noble Senators) since *very worthy things have been formerly done by ye* unto this *Nation*; let not your *Sun* set in a *cloud*, nor your *light* shine upon those that have *loved* you, as the *Moon* once upon the *Water*, making it of the *colour of Blood*; are *ye not* come to the *Kingdom* in *Peace?* Are not the *gleanings* of *Ephraim* in the *Vintage?* Did not *David* say, *shall any man be put to death this day in Israel?* 2 Sam. 19. 22.

The Lord enlighten ye (if it b his will) more and more, in th *knowledge* of *Jesus Christ*, and c the *love* of *God*, and of *all* wh have any *thing* of *God* in *them*, an let you see those things *which con cern your peace in* this your day.

Your Honours' humble

Servant,

JOHN SALTMARSH.

To all true Christians.

FRIENDS,

THE only *scope* of *this Book*, is to mind ye of an higher *excellency*, than mere *created things* can afford *ye*, of the *truth* as it is in *Jesus*, or in *Spirit*.

And of that *unity* of *Spirit* which *Christians* should live in, under their several *forms* and *attainments*, and I have not held forth any *discovery* of *truth*, or of any higher dispensation, so as to *darken* too much other *dispensations* in which *Christians* live, or to lessen and undervalue their *attainments*, but only to be *faithful* in the *power* of *God* to his *discoveries* in my own spirit.

I desire we may all *bear* one another's *burdens*, and consider, that God is in all his several *Dispensations*, and *measures*, and *Christians* are not to hasten out of any till the

Lord himself say, Come up hither and the *stronger* are to bear the *infirmities* of the *weak*.

I am not against the *Law*, nor repentance, nor *duties*, nor *ordinances*, as some would say: So as all these flow from their right *principle*, to their right *end*.

I am not against the settling of *Church-Government Prudentially*, as now, so as all of another way be not persecuted. Because I know *God* hath his *people* under several *attainments* and *measures*, and is to his *people* in all *these*, in his mere *grace* and *love*, as formerly to the *Bishops* and *thousands* of weak Christians in Queen *Elizabeth*'s, and Queen *Mary*'s days of *Martyrdom*, in their forms.

I am only against any form, as it becomes an engine of *persecution* to all *Christians* differing from it.

I am not against the *sitting* of an *Assembly* or *Synod* at *Westminster*, that are so persuaded, because, that is but to allow such liberty to others' *consciences*, as we desire ourselves; and surely if they would propound such things only

they have *received*, or they are
conscience persuaded of to all
e *Kingdom;* and so leave it to
e *Spirit of God* and their *mi-*
stery to *persuade* and *convince*
lothers, and not desire power from
hers to *compel*; this were but to
inister as they had received.

I have stated some *things*, and
uths, as they are held in those
ry grounds; the Spirit of *God* in
e Reader may judge *truth* with-
t any determination of man.

I have spoken concerning the *li-*
rty of some that are *spiritual* in
tward things of *worship* and *dis-*
pline without *sin*, yet of no other,
t as the *wisdom* of *God* shall di-
ct to *edification*, and with care
offence, and *Scriptures* allow:
o the weak I became as weak; to 1 Cor. 9
em that were under the Law, as 22.
der the Law; to them that were
thout Law, as without Law,
ough not without Law to God.
ow in this *Scripture*, liberty to
ings of former *institution* by
od, and of no such *institution*, is
scovered; those words, *under the*
aw, contain *liberty* to things *once*

instituted, and those words, *with-out Law*, to things not *instituted*, and therefore the *Apostle* saith, *We know, an Idol is nothing, Howbeit, there is not in every man that knowledge*; and again, *To the pure all things are pure*, and that *that goes into the man, defiles not the man*.

And yet I know this very truth, as well as that of the *grace of God*, and all other *truths* may be turned into *wantonness*, and *licentiousness* and not pure *Christian liberty*.

I am for the *knowledge* of Go in the Father, Son, and Spiri and for true Christianity, as it is *life*, and *Spirit*, and *power* of go *liness*, and for *love* to all; but the *sins* of *all*, *We are circum-sion, which worship God in* Spirit, *and rejoice in Christ Je and have no confidence in Flesh.*

Phil. 3. 3.

I have spoken of the *true C tian* under that more gross of *Episcopacy*, not approvin *form*, but in order to *highe* more *spiritual discoveries* this I do, because I find (*lower* as well as *higher*, ir

as well as more *corrupt administrations;* and in *tenderness* and *respect* to many thousands in this *Kingdom*, and many *other Kingdoms*, who are not yet out of this *form*, and yet *God* may be in them, as in *Germany*, *Sweeden*, *Denmark*, in *England* formerly and of late, God having his more spiritual times for *them*, as well as *others*.

I have spoken of *things* here sometimes very *briefly*, because I find less of *man* in writing the *substance* and *truth* of things, so far as revealed in us, than in tedious *discourses* and *Paraphrases*, which are many times rather the works of *reason*, and *wit*, and *art*, than of the *Spirit* of *God;* and I have writ not in that *common method* of men, because I received it not accordingly.

I find *two* things which make some *outward Ordinances* so exceedingly, and in *divine right* stood for: the one is, an *opinion*, that there is a *very model* in the *Letter* of Scriptures to be discovered; which is to reduce *Christians* to *bondage* again, and to a *form* with-

out those very *gifts*, which is
to be found in the *word*.

The other *opinion* is, that
setting up such a *form*, is an
mediate way of *fixing God*, and
Spirit upon it, which indeed i
finer kind of *Idolatry*, to conc
that God enters into *outw*
things, and conveys his all *gl*
ous, and *Almighty Spirit* by th
whenas they are only *signs*, *figu*
and *Images* of more *spiritual* thi
enjoyed, or to be enjoyed; and t
of God's *appearance* and *conv*
ance of himself in *outward thi*
according to this opinion, is s
as the *Papists* hold, as to *Ima*
and to things conferring *gr*
Ex opere operato, and all *Idola*
accordingly, conceiving that C
immediately *informs*, and *glori*
and *spiritualizes* those *forms*,
figures to the *beholders;* as the
raelites when the Calf was ma
cried, these are thy *Gods O Isr*

I know *Ordinances* used in th
true *nature*, and as things that
the *Parables*, *figures*, and *type*
spiritual things, are not to be
jected, but many *Christians*

sweetly partake of them in this their state of *weakness* and *bondage*, wherein *God* makes *heavenly* things appear by *earthly*, that men, as *Thomas*, may *see* and *believe*, *though blessed are they that have not seen, and yet do believe.*

All I have now to say to ye is this:

Something of a mystery of *God*, and something of a mystery of *Satan.*

That of *God* is this, that the *Lord* doth in much wisdom suffer the weakness of some *spiritual* men to come forth: and by this, he carries *spiritual* things in more *mystery*, and manages the glory of his *spirit* through *ways* and *things* which are an *offence*, and scandal before the World; by which some *stumble* and *fall*, and are *broken*, *Christ* was *set up for the falling as well as rising of many in Israel.*

That of Satan is this, to observe how he fortifies corrupt nature against the *spirit* of *God;* which *spirit* he knows can only *destroy* his *Kingdom*, and *reveal* the *Kingdom* of *God;* and therefore coun-

terfeits the *spirit* by false *Reve*
tions and *appearances; transfo*
ing himself into an *Angel* of *lig*
and then casting all this as a *sc*
dal, upon the pure *Spirit* of *G*
by reproaches, *viz.* of *praying*
the *spirit*, and *preaching* by
spirit, and new *Revelations*,
new *Light*, thus making the *wo*
blaspheme, and the *weaker Sai*
afraid of the *glory* of the *spi*
lest it prove a *delusion*.

SPARKLES OF GLORY.

The Two Creations or Two Natures of Flesh and Spirit.

THESE two *Creations* are two distinct *Natures*, from whence all things of *Flesh* and *Spirit* come forth; the two *Adams* are the two *seeds*, *roots*, or *principles* of these two *Natures* or *Creations*, the *Old* and *New*; so as in the knowledge of these two there opens a Prospect both of heaven and earth, of the first *man* and the *second*, who are the *sean* or *womb* of all things *carnal* and *spiritual*, and into whom are gathered up all the *Mystery* of *Christ* and *Antichrist*, and from whence the *Mystery* of

πρῶτος ἄνθρωπος.

δεύτερος ἄνθρωπος. Eph. 4. 22 23.

1 Cor. 15. 22.

παλαιὸν ἄνθρωπον καινὸν ἄνθρωπον.

ψυχικὸς ἀνθρωπος ἐστι. both are brought forth before those that are *spiritual;* the *spiritual man judgeth all things.*

The first *Adam* is the root of all fleshly *Creation* and *Excellency*; the *glory* of the first *Creation* is gathered up into him, as the *light* into the *body* of the Sun; the life of *Angels* or *Spirits*, of *sense* or *beasts*, of *nature* or *vegetation*, is all in him: So as *man* is all created excellency in the *map* or *abridgment;* and *God*, making his *Tabernacle* with man, dwells at the same time with all his *Creation; Man*, being the glorious and bright *sum* or *whole* of the *Creation*, was a *figure* and *type* of the *Son of God*, Jesus Christ: And therefore he was said to be made after his *own Image*, which Image was *Jesus Christ*, called by the Apostle the *Image of the invisible God* the *brightness of his glory*, an *express Image of his Person.*

Rev. 21. 3. ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων.

Rom. 5. 14. ὃς ἐστι τύπος.

Gen. 1. 26.

ἀπαύγασμα τῆς δόξης.

Heb. 1. 3.

And while man was thus in the *Image of God;* and stood and lived in *Communion* with God, walking in that *Paradise*, or that *Glory* his first *Creation*, in obedience *God*, and *participation* of *God*

was the *Image* of all or any *created excellency*, as it was, or is, or shall be in order to a more *excellent life*, to a *life* out of itself, in *him* who is the *fountain of life*. Psal. 36. 9.

And while *man* was in this *communion* and dependency to *God*, as he was made in his *Image*, or as he was the *likeness* and *similitude* of *God*, he was the *figure* and *image* of *Jesus Christ* in his *New Creation*, or *whole body*, or *Saints*, who know no other *life* than in *God*, *whose springs are all in* him; the *Lord God* being their *everlasting light*, and their *God* their *glory*. Gen. 1. 26. Eph. 4. 23. κατὰ θεὸν κτισθέντα.

While they, like the *golden Candlestick* in *Zechariah*, are fed with the *golden oil* that is continually *flowing* and issuing through the *golden pipes*. Zec. 4. 12.

The excellency of this first *Creation* is but *earthly* or *fleshly* in the *Spirit's* account, and as it stands in distinction to the second *Creation*, or new man, or *Lord* from heaven; so as the *circuit* or furthest attainment of man in this *Creation* is but to things of this *Creation*; from things of *rational* 1 Cor. 15. 47. πρῶτος ἄνθρωπος ἐκ γῆς, ὁ κύριος ἐξ οὐρανοῦ.

and *Angelical* glory to things
lowest and most *earthly* life
excellency, of which *Solomon* w
an Image: as his heart was *lar*
like the sand on the sea shor
and as he was *wise* from the *Ced*
in Lebanon to the *wormwood*
the wall; from the highest to t
lowest part of this Creation, cor
prehending all from the *top* of th
Creation to the *bottom;* and se
ing the *face* of *God* in this mo
darkly, as in a glass, the *invisib*
things of him *being clearly se*
and understood by the things th
are made, even his eternal pou
and Godhead.

Now all this *excellency*
glory of the *first man* did le
God, being tempted of the *wo*
and the *serpent*, which we
figure of *fleshly wisdom* wi
God, and of the *weakness* o
Creation in its own *nature*,
was drawn away and enticed
its *life* in *God* and *comm*
with *God*, to live in *itself*,
life, and to be to *itself* wh
should have been, *wisdo*
life, and *righteousness*, *pov*
strength, and preservation
things.

And as it left *God*, *life*, and *communion* in him, was a *figure* or *image* of this *Creation* departing from *God*, and living out of *God*; and now, according to this *Independent* subsistence or *life* from *God*, it *apostates* and *degenerates* into that *nature* which is called the *seed* of the *serpent*, the *old man*, the *mystery* of *iniquity*, which appeared all along in the cursed *figures* or *types* of *Cain*, of *Esau*, of *Ishmael*, of the children of the *bondwoman*, of *Judas*, of *Antichrist*, of the *whore of Babylon*; so as all the *knowledge* of *sin*, of all *fleshly abominations*, whether more *spiritual* or *carnal*, are discovered in the knowledge of this *first man*, thus discovered as he lives not in *God*, nor in *communion* with *God*, and lives a *life* distinct from the *life* in *God*, and all his *actings* and *workings* are from his own *life*, his *life* of this *Creation*, and to *himself*, not from *God*, nor to *God*.

2 Thes 7. τὸ μυστ τῆς ἀνομ aboliti Gen. 4 παιδίσκ τέκνα. Gal. 4 τὴν πόρ γάλιν Rev.

The second *Adam*, or Jesus Christ, is that *quickening Spirit*, or *Lord from heaven*, and is the root of all the second or new *Creation*, which is *created according to*

God, in righteousness and true
Eph. 4. 24. ἐν δικαιοσύνῃ καὶ ὁσιότητι ἀληθείας. *holiness*, which *righteousness* is called the *righteousness of God and true holiness*, which is an *holiness* more glorious than the *holiness* of the first Creation, an *holiness* which is of God, not of man, and therefore *true holiness*, or *holiness in truth*.

This Jesus, or *second Adam*, as he is *Spirit*, is called the *Image* of the *invisible God*, the *brightness of his glory*, and *express Image of his Person;* is the *life manifested*, the *Word of God*, he *that is alive for evermore*, the *Alpha and Omega*, the *beginning* and the *ending;* this is he who is the *wisdom*, *mind*, or *understanding* of God, and was in God, and is the *Immanuel*, or *God* with us, or *God* making his *Tabernacle* with *men*.

εἰκὼν τοῦ θεοῦ. Col. 1. 15.
1 John 1. 2. ζωὴ ἐφανερώθη.
John 1. 1.
Rev. 1. 8.
Prov. 8.
Mat. 1. 23.
Rev. 21. 3.

This Jesus Christ is that *glory* of God in which the *Father* is revealed, and so none knows the Father but *the Son, and he to whom the Son will reveal him*.

Luke 10. 22.

This is he who, being in the *bosom* of *God*, declares him to the *sons of men*, and so *rejoices in the habitable parts of the earth*.

John 1. 18.
Prov. 8. 31.

This Jesus Christ is the *revelation* of *God*, even the *Father;* this is the *glass* or *crystal* of *God*, in whom *we with open face behold*, *as in a glass, the glory of the Lord*, and are changed from *glory* to *glory*. 2 Cor. 3. 18 κατοπτριζόμενοι.

The *Sons of men* taken into this *glory* of the *Son of God*, are that new or second Creation, that *new Jerusalem*, which came down from God, the *city of the living God*, the *Spirits of just men* made *perfect*, the *new creature*, the *heavenly men;* as is the *Lord from heaven*, so are they that are *heavenly;* the *spiritual* men of him who is the *quickening Spirit;* so as Jesus Christ is made unto us the wisdom, power, righteousness, sanctification, and redemption of God. Rev. 21. 2. πόλις θεοῦ ζῶντος. Heb. 12. 23 1 Cor. 15. 47, 48. 1 Cor. 15. 45. 1 Cor. 1. 30

This *Jesus Christ* is the *root*, *seed*, *principle*, or *original* of all this *new* and *heavenly life*, *glory*, and *spirit* to the *Sons of men*, wherein they enter within the *veil* or *flesh*, which is the first *Creation*, beyond which is this *glory* and *light;* the veil of this first *Temple* or *Creation* being rent by

him who crucified all *flesh* through
Heb. 9. 14. the *eternal Spirit*, and entered
Luke 24. 26. *into his glory*, and is now passed
εἰσῆλθεν εἰς τὴν δόξαν αὐτοῦ. into the *holiest*, through whom we
have access to God even the *Father*, through the *blood* of the
everlasting Covenant; which *blood*
ἐν αἵματι διαθήκης αἰωνίου. was the first *Creation* and *Excellency* crucified to the very *life* and
blood of it; this was the *seal* or
mark of the *New Testament* in
his *blood.*

This *Son* of *God* is he who came
to restore the first *Creation* from
its enmity to God, and so in that
Ministery of his *flesh* became the
Cor. 5. 18. *word of reconciliation*, by which
τὴν διακονίαν τῆς καταλλαγῆς. the *world was reconciled unto*
him; and in this *Creation* wherein
man had sinned and departed from
God, living in his own *life*, the
Son of God was manifested in this
Rom. 8. 3. *Creation* to condemn *sin* in the
flesh, and to take away sin, and to
fulfil the *righteousness of the Law*
in the flesh of this first Creation,
Rom. 8. 3. *the law being weak through the*
flesh; and thus he was made *sin*
for us, who knew no sin, that we
might be made the righteousness
of God in him; not only *righte-*

ousness according to the ***law***, ***Christ being the end of the law*** (***for righteousness***) ***to every one that believeth;*** but ***the righteousness of God***, a righteousness of more ***glory*** and ***excellency***.

Rom. 3. 21 22. δικαιοσύνη τοῦ θεοῦ.

The ***Son of God*** did not only fulfil this, bringing home this first ***Creation*** or ***man*** to God, according to his first ***excellency*** and communion with ***God;*** but in this appearance in the ***flesh*** he was a ***figure*** of ***God***, whose design is to make his ***Saints*** his ***Temple***, his ***Tabernacle***, his ***Body***, his ***new Creation***, his ***new creatures***, his ***habitation*** or ***house***. And God thus ***manifested in flesh*** was a ***figure*** of that mystery of ***godliness*** in us, or God becoming an ***Immanuel***, or ***God with us***.

1 Cor. 6. 1
Rev. 21. 3
1 Cor. 12. 12.
Eph. 4. 2
Eph. 2. 22
θεὸς ἐφανερω
ἐν σαρκὶ.
1 Tim. 3. 1
Mat. 1. 23

And in his ***crucifying*** all this ***first glory*** in which he appeared, revealed that old design of God, that ***mystery hid from ages***, and now made ***manifest*** to the ***Saints;*** nailing all the flesh of his ***Saints*** to the same ***Cross***, and ***being lifted up*** draws ***all men unto him***, which is the Mystery of the ***Gospel***, or ***Christ crucified;*** all the life or

Col. 1. 26. τὸ μυστήριον ἀπεκεκρυμμένον ἀπὸ τῶν αἰώνων.

excellency of this first *Creation* being crucified in the *Saints* as in *Christ*, whereby they *enter into their glory* as he did into *his*, and are in the same *glory* of God made *one*, as he and the *Father* are *one*.

John 17. 21.

This is that *fellowship of Christ's death*, *sufferings* and *resurrection*, spoken of by *Paul*, into which the *Christian* is received.

Phil. 3. 10. τὴν κοινωνίαν τῶν παθημάτων.

And now all things of this *new* or *second Creation*, as they are *spiritual* and *heavenly*, are only in and through the *same Spirit*, and discerned in the *same Spirit*.

And the whole *Christ*, or *Son* of *God*, is *head* and *body*, *he* and *his*, who shall enjoy and live with God in one *Spirit*, when *God shall be all in all*, and the *fulness* of *the stature of Christ* grown up to be the body of *him who filleth all in all*.

1 Cor. 12. 12.

ἓν ἐστι σῶμα οὕτως ὁ Χριστός.

Eph. 1. 23.

And Jesus Christ in this consideration of the *whole man*, nature, or body in which God is revealed, *is the beginning of the Creation of God*, the *first-born of every creature*, in whom *all things subsist*.

τὸ πλήρωμα πάντα ἐν πᾶσι πληρωμένα.

Rev. 3. 14. Col. 1. 15. Col. 1. 17.

The true Church.

THAT is the Church or *body* of *Christ* which is *baptized* by one *Spirit* into *oneness* and *unity* of Spirit, a *unity* or incorporation with *Christ*, being *made perfect in one*; even one, as *thou, Father, art in me, and I in thee.*

εἰς ἕνωσιν ἐβαπτίσθημεν.

John 17. 23.

This *body* is that wherein all the *members live*, and are *quickened* in *one* and the same *Spirit* with Christ, and *in this unity if one member suffer, all the members suffer with it.*

1 Cor. 12. 13.

1 Cor. 12. 26.

All the members of this body *have the same care one of another.* This body is *spiritual*, and all the members of it *spiritual*; because Christ is the head of it, and he is a *quickening Spirit*, and the *Lord that Spirit.*

1 Cor. 12. 25.

1 Cor. 11. 3

2 Cor. 3. 17

ὁ κύριος. τὸ πνευμα.

That is the true Church which is the *Temple* of *God*, where *God* dwells: ye are the *Temples of the Holy Ghost*, Jesus Christ is the *chief corner stone* of this Temple, *elect* and *precious*; this is the *Temple* which the *Angel* measures with a *golden* reed, and the Altar

Eph. 2. 20

1 Pet. 2. 6

Rev. 11. 1 2.

thereof, or the *eternal Spirit*, upon which all the first Creation is offered in the Saints as it was offered in Christ, who through *the*
Heb. 9. 14. *eternal Spirit offered himself*, leaving out the *outward court*, or the *flesh* and *first Creation*, and all outward *administrations*, which are given to the *Gentiles* to tread down.

The *Tabernacle* and *Temple* were *figures* of this wherein *God* and the *glory* of *God* appeared; and all *gatherings*, *Communions*, or *Fellowships* called *Churches* in the Gospel, were clearer *types* of this.

Ὅλος. ἰδεαί-μια.
1 Tim. 3. 15.
Heb. 12. 23.

This is the *Church* which is the *pillar and ground* of *truth*, the *general Assembly and Church of the first born*, which are *written in heaven*.

This is the *Church* to which *Jesus Christ is all*, and *in all*,
Eph. 4. 11. *filling all*, the *Apostle* to this *Church*, the *Prophet*, *Pastor*, and *Teacher*, *preaching* to it, *prophesying* in it, *feeding* it, and *watching* over it, and *teaching* it, so as all are *taught* of *God*.

This is the *Church* against which

the gates of hell cannot prevail, having Jesus Christ *its rock and foundation.* Mat. 16 ἐπὶ ταύτ πέτρᾳ οἰκ μήσω μοῦ ἐκκλησίαν.

This is the *Church* to which all the promises of *Spirit*, *life*, and *glory* are made to the *believers* and *members* that are in this Fellowship and of this Church.

And into this Church all are admitted through the *Spirit* of Christ, and all are discerned *members* in the *same Spirit*, and tried by the *Spirit*. 1 Cor. 1 1 John 4 δοκιμάζε πνεύματο

And this Church of Christ being thus *baptized by Spirit* into one *body*, is not to be divided by any outward things which are of this *Creation*, which are *visible*, *outward*, and *perishing*; or by any *fellowship* and *ordinances* below the *glory* of the *Spirit*, which are part of the first *Tabernacle*; nor are the members of this *spiritual Church* to be divided by any *schism* or *division*, procured or effected by any *principle* less, or less excellent than the *Spirit* of *God*. Col. 2. 21.

And therefore whatsoever *fellowship* in pretence of *Church-notion*, or *Baptism-notion*, or *Presbyterial-notion*, shall cast itself

into any *model* of the *letter*, whic
allows not *communion* with othe
believers in *Spirit*, in whom th
power of the *Spirit*, and of *Chri*
cannot be denied, but to be visibl
and apparent, though not in th
practice of some particular *ord*
nance, such *fellowship* will in th
day of the *Lord Jesus*, or cleare
revelation of *Christ*, see how the
have offended many *little one*
whom in these outward things the
ought to have *pleased to edifica*
Rom. 13. 10. *tion*, the *law* of *love*, and *spirit* o
Rom. 8. 2. *life* being more royal and excellen
Col. 2. 20. than any worldly rudiment whatsc
ever.

The true Personal Reign of Christ as it is Spiritual.

THE Lord Jesus is entered *into h*
glory, having crucified flesh, an
Luke 24. sits at the *right hand of God*, c
in the *choicest glory* of the *Fathe*
2 Cor. 3. 17. where he is the *Lord that Spiri*
and the *Lord of glory*.

1 Cor. 5. 25. The *Lord Jesus* must reign ti
he hath put *all his enemies unde*
his feet: he fills all administratior
of *Dominion*, *Judgment*, *Powe*
and *Magistracy*, in the world, whic

is part of his Kingdom here, all *judgment and power in heaven and earth being committed unto him;* yet this is not his *spiritual reign,* though administered by him who is in *Spirit.* John 5. 22, 27. Mat. 28. 18.

The Lord Jesus hath a *kingdom inward* and *spiritual,* the *kingdom of God is within you,* the *kingdom of God is righteousness, peace, and joy,* the *kingdom of God is in power.* Luke 17. 21. 1 Cor. 4. 20.

The Lord Jesus denied his *kingdom* to *be of this world,* or to come with *observation, as lo here,* or *lo there,* as the *glory* of the *world,* and the *kingdoms* of the *world* is in its appearance. Luke 17. 21. Mat. 24.

The Lord Jesus his coming is as *lightning* from *East to West,* filling heaven; lightning is a *glory* without figure, so shall Christ's coming and *revelation* in *Spirit* be; for as the *lightning lighteth from one end of heaven to the other,* so shall the coming of the *Son of man* be. Mat. 24. 27.

The Lord Jesus *his coming* is *in Spirit* and *glory,* in *revelation* in his *Saints;* he shall *come to be glorified in his Saints, and admired in all them that believe.* 2 Thes. 1. 10.

The Lord Jesus reigns already,

all things are *put in subjection under him*, death, and hell, *and sin, and Antichrist, and the*
Heb. 2. 8. *wicked; only we see not all yet put under him. Jesus Christ* reigns in *Spirit*, only his *reign* appears not yet; now *are we the*
1 John 3. 1. *Sons of God, but it doth not appear what we shall be; but when he shall appear, we shall be like him.*

All the *prophecies*, and *promises* of glory, and a *kingdom* of Antichrist to be destroyed, of the *great Battles*, of the *Thrones*, of the *new Jerusalem*, of him on the *white horse*, the *Lord* of *Lords*, and *King* of *Kings* are most glorious in Spirit, and most suitable to *Christ* in the *glory* of his *Father*, and for any other figure of *Christ's* reign or *kingdom*, in any *fleshly* glory, *political* or *monarchical* kingdom, according to any *pattern* upon *earth*; these conceptions or notions are occasioned by the *Allegories*, and *Allusions*, and *Parables* the *Spirit* speaks; which they that are weak and carnal, as some *Disciples* and *Pharisees* were, take more in the *Letter* than in the *Spirit*.

Antichrist within us.

THAT *Antichristian mystery* which seems to be working in so many *figures* and *shapes* without in the *world*, and makes up the truth of those Scriptures of the *beast*, and the *whore*, and the *false prophet*, &c. flows only from the *Antichrist* within us, or the *mystery of iniquity* which lies in the *flesh*, or *old man*, or *man of sin*, 2 Thes. the *Son of perdition*, as in the *root*, *seed*, or *principle*; and in us you may find all the *delusions* and *deceivableness* of *unrighteousness*, with all the several figures it appears in, in the *Revelation*, and Epistle to the *Thessalonians*, and the Spirit of that Natural man in 2 Thes us acts all that wickedness in us, which in the World comes forth only in *Images* more *Visible*, and *fleshly*: and to the destruction of this Antichrist we should look, and lay the Axe to the root of the tree, carnal wisdom, self-righteousness, high imaginations, fleshly apprehensions of God and Christ, changing the truth of God into a lie, with

all the false testimonies of our ow spirits for the Spirit of God, t counterfeit *sealings* and *assuranc* of our carnal hearts, the deceivab ness of carnal reason, with all oth actings of the flesh.

The Doctrine of Baptisms.

Βαπτίσμων διδαχὴ.

THE *Doctrine* of *Baptisms* is such a doctrine as clearly and spiritually understood, and opened, will establish the Spirits of many Christians, who are much in the dark in these, not distinguishing nor discerning the *Baptisms* as they are in their own Nature, and in Spirit, or as the *truth is in Jesus.*

Eph. 4. 21. καθὼς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ.

The Baptists.

BAPTISM of Water being a Legal *Ordinance*, though a more clear administration of Christ, was administered always by *persons* of more than ordinary *gift* and *spirit;* for in all *Legal administrations* which pointed at and shadowed Christ, still they were per-

ormed by some properly, and spe-
ially, and extraordinarily enabled
or that *Office* or *Ministration*, and
herefore the *tribe* of *Levi* was for
dministration of *Ordinances* then
nder the *Law*, and *Abraham* for Gen. 17.
ircumcision, *Moses*, and *Aaron*,
c. John Baptist, the *Apostles*,
nd the more than ordinary gifted
Disciples, and *Philip*, and *Ana-*
ias: nor is there any extant in
ll the *New Testament* who did
dminister *Baptism*, but they were
uch as by a *power* and *gift* more
han ordinary could make *demon-*
tration of their calling to the ad-
ninistration of *water*, which was
irst in that way of doctrine per-
formed by him, than whom a
reater Prophet hath not risen,
even by *John* who Baptized; and
o *Philip* and *Ananias*, the one
working glorious miracles at *Sa-* Acts 8.
maria, the other having a *vision*
from God to warrant and glorify
his call to that *administration* upon
Paul, and so all the *Apostles*
and seventy *Disciples*, were such
who went about doing *miracles* as
men excellently gifted for *admi-*
nistration; and whereas the *Scrip-*

tures make mention of some *Disciples*, as those with *Peter*, did not appear to do any thing more than others; nor *Philip*, *Ananias* at the time of their *administration* of water; it ought to be sufficient to us, that the *Scriptures* doth set forth *John Baptist* and the *Apostles* and *Disciples* that were more than ordinarily gifted, and *Philip* and *Ananias* who had sufficient warrant to themselves by such glory upon them for that *Office* and administration of *water* upon any, and for those other *Disciples*, surely we see and read enough to tell us, in those that were so gifted; and in them and their gifts, there is *light* enough to shew us the *glory* of those *Baptists* that did undertake to administer, which in the *Scripture method* is sufficient for all others of whom the *Scripture* is silent.

10. 48.

And for that of *Christ's* Disciples, both in *John's* time and *Christ's*, and after his *Resurrection*, in the *Acts* of the *Apostles*, *baptizing* by *water*, we find this; That the Lord Jesus himself *baptized* none, but his *Disciples*, nor

10.

id he, in his first sending them
›rth, give them any power to *bap-*
ze as in his *Ministery*, but they
›aptized upon *John's* account, that
f water being his ministration who
›aptized unto *Christ* as well as
›ey, though not in that clearness
f *ministration* and *Doctrine*, as
›ey did; and therefore *Paul* did
›ll the *Corinthians* he was not 1 Co
ent to *Baptize*, and did it accord-
›g to his spiritual liberty, he was
Jew to the Jew, &c. and *Peter*
nd the rest did it upon the like
ccount: though I believe they
ere under more bondage to these
utward things, as *washing*, for
Peter was an *Apostle* to the *Cir-* Gal.
umcision, and *Ananias* who *bap-*
ized Paul was a Jewish Disciple.

And further, I believe, that as
he *Lord* did suffer the *Law* of
Ceremonies to die out by degrees,
nd to be worn out by the *minis-*
ration of the *Gospel*, so he did
hat part of *John's* Ministery, of
vashing, by the *Baptism* of Christ,
›f his *Spirit*, *I must decrease*, *but* John
›e must increase, which surely was
›poken not according to the *per-*
›ons of *John* and *Christ*, but ac-

cording to their *ministration*, w
is the great thing the *Script*
takes notice on.

The Baptism of Suffering

THE *Baptism* of *Suffering*
that Passion, Crucifying, a
death, which the Body or flesh
Christ was to be Baptized or wasl
in; *Can ye be Baptized with*
Baptism that I am Bapti
with?

τὸ βάπτισμα. ἐγὼ βαπτίζομαι. βαπτισθῆναι. Mat. 20. 22.

The Baptism of Sufferings is t
in which the Lord Jesus was to
perfected according to the flesh;
behoved him to make the Capt
of our Salvation perfect throu
sufferings.

Heb. 2. 10. ἀρχηγὸν τῆς σωτηρίας.

The *Baptism* of *Sufferings*
that Jordan; that stream or fl
of Passions which all the Spirit
Israelites were to pass throug
this was that River of Brimsto
which is kindled from the breath
the Lord Jesus himself, throu
the flowings of which he was a
to conduct all his, and Land th
safely upon the shore or land
Promise, or on the other side J
dan; *I have a Baptism to be ba*

with, and how am I strait- Luke 12.
till it be accomplished! 50.
Βάπτισμα
his Baptism of sufferings is that βαπτισθῆναι.
hich all the whole flesh of
st is to be Baptized, all which
is not that only which Christ
ared in, but that of his body
embers, *With the baptism that* ἐγὼ βαπτίζο-
baptized with, shall ye be μαι. βαπτισ-
ized, That I may fill up that θῆναι. Mark 10.
h is behind of the afflictions 39.
Christ in my flesh, for his Col. 1. 24.
's sake, which is the Church. τὰ ὑστερήματα
τῶν θλίψεων
ἐν τῇ σαρκί.

e Baptism of Water or of John.

THE Baptism of water is *John's*
Ministery unto Christ: *I in-* Mat. 3. 11.
Baptize ye with water unto ἐν ὕδατι.
entance: the Baptism of water
a Legal washing, and therefore
oned amongst things that are
al; *The first Tabernacle stood*
eats and drinks, and divers Heb. 9. 10.
tings and carnal Ordinances,
h divers washings are called διαφόροις
isms in the Greek. βαπτίσμοις.
he Baptism of Water was there-
in its Ministery administered
ohn, who was a Prophet nearer

the more clear Revelation of
Christ than the rest, for a *gr*
Prophet than John *hath not*
and therefore this Ministratio
administered by him who w
Prophet, or one rather upo
account of the Law than the
Mat. 11. 11. pel, for *he that was least i*
μικρότερος· μείζων. *Kingdom of God is greater*
he.

The Baptism of Water wa
given in Christ's Ministery
Disciples or Apostles, who,
he sent them out to preach fi
the Jews, gave them not one
Mat. 10. 5. to Baptize; the Lord Jesu
Baptized by *John*, the Minis
Water, to fulfill righteousne
his, the Righteousness of wa
which was Legal as Circumc
Col. 2. 11, 12. therefore we are said to be Ci
cised with him in Circumc
buried with him in Baptism
Baptism of Water was perf
by the Disciples and Apost
Christ in the Name of the Lo
sus, as all other Legal Ordin
were, for Circumcision and a
to Christ, who was *the end c*
Law; but Jesus Christ hi
never Baptized any, never w

administrator of it in his own person, *he Baptized none, but his Disciples*, so as his Disciples Baptized none, as his only Ministration, but as from *John*, and as in his Ministration unto the Lord Jesus, and as a Ministration which was begun by one who was so eminent a Prophet, and so acceptable to Disciples that were weak and Legal. John 4. 2.

The Baptism of Water was more used by those Apostles or Disciples which were Jewish, and to the Jews, as *Peter*, who had the Apostleship of Circumcision, and so did Judaize more; than by the Apostle who was less a Jew, and had not seen Christ in the flesh but in the Spirit, and was an Apostle to the Uncircumcision, and professed he was not sent to *Baptize, but to Preach the Gospel.* Gal. 2. 8 ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀπostolὴν τῆς περιτομῆς, ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη. 1 Cor. 1 17. οὐ γὰρ ἀπέστειλέν με Χριστὸς βαπτίζειν.

This Baptism of Water was called a Baptism of Repentance, and of Manifestation to *Israel*, because that coming of Christ in the flesh was the first opening of the Mystery of Christ in flesh *to those who were under sin and bondage*, as the Jews and the Gentiles were. Acts 19. John 1.

The Baptism of the Hol Ghost, or Gifts.

THE Baptism of the *H Ghost* or *Gifts*, is that B tism which is said to be more p perly *Christ's ministration, shall baptize ye with the H Ghost and with fire.*

ἐν πνεύματι ἁγίῳ καὶ πυρὶ.

The Baptism of the Holy Gh or Gifts was that Baptism wh the Lord Jesus promised his I ciples to fulfil upon them, and u their Ministration, *Go, teach a Baptize all Nations, in the Na of the Father, and of the S and of the Holy Ghost;* and *l am with you, &c.* or, I Disci those Nations, and Baptize th with the Holy Ghost in your nistration; for we all know t *Apostles* and *Disciples* could *disciple* or *baptize* any: who *Paul* or who is *Apollos?* and t Ministration of the Holy Ghost Gifts was to last that Age, fo is the Greek, not *for ever a ever*, or to the end of the wo as is commonly read, but to

Mat. 28. 19.

πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

Age, or during the time, or for the fulfilling of that ministration.

The Baptism of Gifts or the Holy Ghost was administered from Christ in the Disciples' ministration, *Be Baptized, and ye shall receive the gifts of the Holy Ghost; for the promise is to you and to your children, &c.* which *promise* is that of gifts or the *Holy Ghost*, which was that thing promised by *John* upon *Christ's* Ministery, *He shall Baptize with the Holy Ghost;* and was promised by Jesus Christ himself, *Ye shall be Baptized with the Holy Ghost, &c.;* and *Paul laid his hands on them, and they received the Holy Ghost;* and *the Holy Ghost fell on them*, this was a *promise* in the Prophets too.

The Baptism of the Holy Ghost or Gifts and fire was in figure: Gifts held forth the flowing of a more spiritual Nature or of the Spirit upon those who were true spiritual Disciples, and fire was a sign or figure of the power of the Spirit in the spiritual Disciples, burning up and destroying flesh and the body of sin in them, even

this first Creation, upon wh
fell, for it sate upon each of
in fire, signifying, by its re
upon their flesh, what part wa
signed to loss and purifica
1 Cor. 3. 13. *The fire shall try every*
τὸ πῦρ δοκιμάσει ὁποῖος ἑκάστου ἔργον ἐστί. *work of what sort it is;* i
man's work be burnt, he shal
fer loss, *but he himself sha*
saved, yet so as by fire.

The Baptism of Chri

THE Baptism of Christ,
is his own proper and Spi
and only ministration, is th
which all true Christians are
tized into *fellowship* with him
oneness with him; and so bec
wholly washed in the New cre
or New man, or Baptized int
very Name of the *Father*,
and Holy Ghost, of which
Baptism administered in gift
the Holy Ghost by the Apo
more *visibly* was a sign.

εἰς τὸ ὄνομα εἰς [*into*] τοῦ πατρὸς, &c. 2 Cor. 3. 17. Col. 1. 15. The Baptism of *Christ*, w
the Lord that Spirit, the *I*
of the invisible God, the qui
ing Spirit, is that one Ba
spoken on in *Ephes.* 4, *One*

one faith, one Baptism, for Jesus Christ administering in himself, and his own Spiritual Nature, can only make us thus *one* with himself, and with his own body. Eph. 4. 5. Ἓν βάπτισμα [unum].

The *Baptism of Christ* thus Administered in his own *Spiritual Nature* upon his, is that very Baptism by which we are in the fellowship of his sufferings and of his *death: as many as are baptized into Christ, are Baptized into his death*, and *as many as are baptized into Christ have put on Christ;* so as this Baptism, by which we are all Baptized into Christ, and put on Christ and his death, is spiritual; for Christ cannot be truly put on, nor any thing of his, his *sufferings, death*, or *resurrection*, but in *Spirit* and *Truth*, whereby we are truly *crucified* and *dead* with him, to ourselves and the world, and alive with him in one spirit; *the same Spirit that raised up Jesus Christ shall also quicken our mortal bodies.* Phil. 3. 10. Rom. 6. 8. εἰς Χριστὸν. Rom. 6. Gal. 3. 27. Χριστὸν ἐνεδύσασθε. *Christo induti.* Gal. 5. Rom. 8. αὐτοῦ πνεύματος.

The Baptism of Jesus Christ is that whereby we are baptized into his body; now his body is a *Spiritual* one, and fashioning like his

1. Cor. 12. 13. glorious one, *by one Spirit we are all baptized into one body.*

εἰς ἓν σῶμα [*into.*]

The Baptism of *Christ* is that whereby we are complete in him; now we are complete in him only by being one with him in *Spirit* and *Nature*: *He being made unto us Righteousness and Sanctification*, &c. and thus we are said to be *circumcised with the circumcision made without hands*, and *buried with him in baptism*, where *in also we are risen with him through faith*, or Spirit; so as we are Baptized in him as we are Circumcised in him, that is, we are all in him; and as the Circumcision is without hands, so is Baptism, it being the Apostle's whole business in this Chapter to take us and the *Colossians* higher than rudiments, which we with using.

Col. 2. 10.

πεπληρωμένοι.

Col. 2. 11, 12.

ἀχειροποίητοι.

Col. 2. 20, 21.

The Baptism of Christ is a true spiritual *washing* and *cleansing* wherein all his are *baptized*, not the putting *away the filth of the flesh, but the answer of a good Conscience towards God, by the resurrection of Jesus Christ*, and this is the Baptism wh

1. Pet. 3, 21.

said in this place to save us, as *Noah's* Ark did those eight persons in figure, therefore saith the Apostle, *the like figure whereunto Baptism doth now save us.*

ἡμας σ 1 Pet. 20. Βάπτισ ἡμᾶς σ ζει ἀντί τυπον. *Exem*

The Divers Ministery, with the Ministery of Christ in his Saints.

UNDER the Law there was a Priesthood, the administration of the Law and Sacrifices being gathered up into one Tribe, that of *Levi;* none was to take this office *but he that was called of God, as was Aaron.* Heb.

Under the Law there were Prophets, as *Moses, Samuel, Elijah, Isaiah, Ezekiel, &c.* the Interpretation of the Law, and the more spiritual Revelation of the Will of God, were administered by the Prophets, or some few to whom the Word of the Lord came.

Both Priests and Prophets were Types and Figures of Jesus Christ to come, the great high Priest and Prophet of his people as well as in ministery to the people. Heb.

In the more clear Revelation *of* the Gospel, the administration *of* Christ was committed to a few, or certain Disciples in distinction of Gifts and Office; twelve of whom
at. 10. were called Apostles, and seventy Disciples.

When Jesus Christ went out of *flesh* into *spirit*, or ascended, he confirmed and settled this *ministration* by pouring out gifts of *Spirit* for the more glorious and visible quickening and spiritualizing this Ministration; he ascended up on high *and gave gifts unto men*, he gave some Apostles, some Evangelists, some Prophets, some Pas-
Eph. 4 tors, some Teachers for the work of the Ministery, &c.

During the Ministration of Jesus Christ in the Church in this distinction and diversity of gifts, there were such as were spiritually and visibly gifted accordingly, so as the Apostles and Evangelists, and Prophets and Pastors were known to be such, both by the Saints or people of God, to whom they did ac-
Cor. 12, cording to their gifts administer,
). and to themselves, they administering in the knowledge of such
Cor. 9. gifts of Spirit as were in them.

During this Ministration of Jesus Christ by Apostles, Evangelists, Prophets, Pastors, &c. the Disciples that were not in the distinction or number of such, but were only called Disciples, yet did Preach and administer as they had received.

Acts 8.

Rom. 12

Antichrist, or the Mystery of Iniquity, came in upon this Ministration by gifts and Ordinances, and the glory of the Spirit and power of gifts went off from the visible Church, as the glory of God from the Temple to the threshold, till it was wholly departed; this was the *falling away* prophesied on by *Paul*, and by *John* in his *Epistles*, and in the *Revelation*, in the vision of the *Churches of Asia*, and of the Beast, and false Prophet.

2 Thes. 2
1 John 4 3.
Rev. 2. chapters
Rev. 13

All things in the visible Churches of the Nations were, and are, in the absence of the Spirit and of gifts, administered by Arts and Sciences, and Grammatical knowledge of tongues and languages, and according to some spiritual measure received in some, to whom these things are in some degree *sanctified and spiritualized.*

All knowledge and understanding

of the Original, all Interpretatio
of Scriptures is according to th
outward and inward administratio
of both, through Arts, Science
and tongues acquired, and throug
such a measure of spiritual under
standing as each have received.

There is no restoration of thes
gifts of Spirit, which were in th
first ministration of the Church, a
of Apostles, Evangelists, Prophet
Pastors, Teachers, according to th
first institution, that is, so as th
gifts of all these Offices are clearl
to be seen and discerned in Spiri
to be the very *unction* and *gi*
either of Prophet, or Pastor,
Teacher, as in the first Ministr
tion, which will more clearly appe
in singling that pure gift of Sp
that is in each from the habit
Arts and Sciences, and Langua
acquired; and from that Spiri
understanding which is in all
Saints, according to that wor
the Spirit, or regenerate pa
them, which is one and the
for nature and substance of *re*
ration with all; so as no
added, or proper, or distingu
gifts appear upon any oth

count, but either a *natural*, or *artificial*, or purely *Spiritual* account; not upon any account of distinction of *gifts* and *Office* as at first, when the Spirit was poured out, and this will appear yet more in comparing *times*, and *persons*, and *gifts*; our *times* with the first, our Pastors even of all *Churches* with the first, and the *gifts* of all now with the *gifts* then: then the *Spirit of God* was poured out in *gifts*, and the Disciples were *taught* of *God*, and *Prophesied* and *Preached* from the mere *gift* and *spirit* received; but now *Prophets* and *Pastors* are taught from another account, *viz.* upon a more *Artificial* and *industrious*, and *humane* account, and their *regenerate Nature*; then they ministered and spake as the *Oracles of God*, then they spake as the *Spirit only gave them utterance*.

The Ministery that is raised up to destroy *Antichrist*, or the *man of sin*, which prevailed against the first *ministery* and *gifts*, is to be more glorious, and powerful, and mighty, as the *Ministery* of *gifts* was more excellent than that of Acts 2.

the *Law;* and so destroyed that power of *Apostacy* that had prevailed upon the *Priesthood* and *Law* then; so the Ministery that is to destroy that *mystery of iniquity*, which prevailed upon the Gospel *Ministery of gifts*, must be more excellent, and glorious, and powerful than that, and this is *Jesus Christ himself, called the*
Acts 3. *Prophet whom we are to hear;*
Heb. 8. and that *God*, of whom *we shall all be taught; Ye shall be all taught of God;* and he that shall destroy *Antichrist by the brightness of his coming*, and that *An-*
Rev. 14. 6. *gel* with the *everlasting Gospel,*
Rev. 18 1. prophesied on by *John, preaching and enlightening the earth with his glory;* this is *the day of Jesus Christ*, whose *coming is*
Hos. 6. 3. *prepared as the morning.*

The Ministery of *Jesus Christ,*
Rev. 18. 1. this *Angel of the Covenant*, is through his people, who are his *Angel*, or the *Angel* and *Messenger* to him, as he is the *Angel* to God or *Messenger*, or *he* that was *sent of God;* and this Ministery is a Ministery of *Jesus Christ* in *all his Saints* or *people*, according

to his administration of *light*, and *glory*, and *truth* in them, shining in them to the revelation of *truth* and the *Gospel*: This Ministery exceeds the *Priesthood* of the law, which was but in one *tribe*, and one *sort* of men, and was but a Ministery of *Christ* to come in the *flesh*; this Ministery is of *Jesus Christ* the *Prophet* in the *whole body* of his Saints, come in the *flesh*, and *perfected in spirit*, and Luke 24 *entered into glory*.

The Ministery of *Jesus Christ* the great Prophet in all his *saints*, or *people*, or body, is a Ministery exceeding the Ministery of the *Gospel* in *gifts of miracles* and *other gifts*; for *that* was in some, *this* in all, that of *men* more immediately, this of *Jesus Christ* more immediately; that of some *gifts*, which, though excellent in their *nature* and *operations* of the same *Spirit*, yet these might be such as were not *spiritual*, but *carnal*; but the pure Ministery of *Jesus Christ* in his Saints, in himself, as he is the *quickening Spirit* and *Lord from heaven*, is in none but such as are of his *body* and in one *Spirit* with him.

The present *Ministery* of men amongst all the Churches at this day according to any appearance of the *Spirit of God* in them though running through the *channel* of *Arts*, *Sciences*, and *Languages* acquired by *natural* power and *industry*, is such a *Ministery* as we may hear and receive or partake of anything of *God* or *Christ* there, that we find in their *administration*, though this be not the pure *Ministery* of *Christ in Spirit* as we find the *Apostles* and *Disciples* of *Christ* in the *Jewish worship* in the *Synagogues* and *Temple* under the *Apostacy* and *Corruption*.

Zeph. 2. And this *Principle* of *bodily* and *local separation* I find is both *Legal*, and *Jewish*, and *literal* and is sucked in by the *Saints* from the first Gospel discoveries and from the *law*, and *Mosaical* principles of *separation*, and when the Spirit of God is more in them they shall see it, and hath been, as I clearly find, no little hinderance and is at this day, to the *power* of the *Gospel*, and *Jesus Christ* in Spirit, and the *body of Christ* in

1 Cor. 8. 4, 5, 6.

the *unity of the Spirit;* and since our controversies in these outward things and *Churchways, &c.* have increased, the *law of love* and *Spirit,* and *power* of *godliness* hath much abated; while *form* and mere *letter,* and something of *outward order,* have taken up the place.

And though this may be an *offence* to such, as *Paul* saith, who *make conscience of the Idol;* yet *we know,* saith he, an *Idol is nothing,* nor an *Idol Temple;* but when they shall see the *Christian* as he is in *Spirit,* and the *new Creation,* and no other thing part of him but what is *glory, spirit,* and *life,* and that all the *law* of *outward order* and *form* is only a supplement to the *absence* of the *Spirit* of God, and to order their *outward man* amongst *men* to their *fellow saints* and the *world,* while the law of the *Spirit of life* is not in them *shining,* and *conforming* them in *Spirit* and *love* to the *Image* of *Christ.* And for my part I am far from denying any Gospel *form,* or way which appears to be the practice of the *Saints* then, because I conceive that *saints* see

1 Cor. 8. 5, 6.

gathering and *practising* are yet under such a *ministration*, and are to walk in it while they are in *bondage* and *weakness*.

But, on the contrary, I am far from thinking these administrations to be our *glory* and high point of Reformation, which our *Brethren* of the *Independent*, and *Baptism*, and *Presbyterian* way do but in all tenderness, love, and ye faithfulness to them, rather a *ministration* of *bondage* and *weakness* to the *Saints*, because the Scriptures make it clear, calling such *ministrations* our *seeing darkly as in a glass*, and *seeing in part*, and *that when the more perfect is come, then that which is in part shall be done away*.

1 Cor. 13. 8, 9, 10, 11, 12.

The Passage from lower Ministrations to higher.

THE administrations in which God hath appeared, and doth appear yet in some proportion, are these:

1. The *law* or *righteousness* of the

first *Creation*, in which *God* had communion with *man*, and *man* with *God*, yet rather as with a *Creator* than with a *Father* or an *Immanuel*, and in the outward *Court*, or first *Creation*, not in the *inward* or *holiest; Paradise* itself being but an *Image* of the *excellency* of this *Creation*.

Gen. Gen. 8. Gen. 16, 17

Man having fallen through the *temptation* of the *serpent*, or *fleshly wisdom*, and the espousals of the *woman*, or the *weakness* of that *Creation* wherein he was made, hath the first *law* of *righteousness* presented to him in a new ministration of *letter* by *Moses* in *Tables* of *stone* from *God*, in which the first *glory* and *excellency* was ministered to man in his *fallen* and *apostated* condition.

2. Gen. Exod 2 Co

And because the *law* or first *righteousness* was *weak* through the *flesh*, there was the lowest ministration of *Angels*, viz. by *vision*, *dreams*, *&c.* added, and likewise a ministration of *Priests*, *Sacrifices*, *Ceremonies*, *Tabernacle*, *Temple*, *Prophets*, by which *man* might have access unto *God* and speak with him, yet but in the *outward Court*,

Heb.

or *flesh*, or *things* of this *Creation*, though he filled these with another *glory*, a *richer* and a more *excellent* discovery of his *love*, in the promised seed.

There was another *ministration*
Exod. added, of *war* and *peace* of the *Nations*, enemies in the *flesh*, and of
Josh. a *promised land*, or *blessing* in the *flesh*, and the *Israelites* or *Jews* were to pass under this *ministration*, through all the *enmity*, oppositions, and battles of the *Nations* to this *Canaan*, all which was accomplished to them in *letter*, and in that in figure of a more spiritual enmity, and *kingdom*, and glory, which is fulfilled in the more *Gospel-revelation*, when the *fulness of time* came.

The next *ministration* is something clearer than all these, and something *brighter* than the *law*, yet not so *clear* nor full as that of the *fulness of time* which followed it, or of *Christ* in the *flesh*, and this *ministration* was that of *John*,
Mat. than whom a greater *Prophet* did not *rise*, yet he *that was least in the kingdom of God was greater than he*; he was *a burning and a*

shining light. The *law and the* John
prophets were till John, he was Luke
the Prophet of the Highest, and
was sent to prepare his way, and
to make *Christ manifest* to *Israel* John
by *word* and *water*, and this was
only a *ministration* in order to one
more *spiritual*, was to *decrease*, as John
the other did *increase:* the *Baptism* of the *Spirit* or fire was to lick
up this of water, as in that *figure*
of the *sacrifice* performed by *Elijah* 1 Ki
the Prophet, when the fire came 34 to
down and sucked up all the *four barrels of water.*

The other Ministration was the *Gospel* in the *flesh* of *Christ*, or in *gifts* and *ordinances* something more clear and in more *discovery*, and *revelation;* for the *flesh* of Mat.
Christ in which he *taught*, and did 3. c.
miracles, and was *circumcised* and *baptized*, was a copy or draught of that *ministration* of *gifts* and *ordinances*, which was as perfect as the first *Creation* in its *glory* and *purity*, and yet *higher* and *nearer* to God, coming forth in more *revelation* of an *Immanuel*, or God with us.

A further Ministration was more

nearness and participation of God manifested in *flesh*, or of *Christ;* and that was in *graces* or *operations* and *fruits* of the *Spirit*, as
Gal. 5. 22. of *faith*, *repentance*, *love*, *self-denial*, *humiliation*, *meekness*, all which are a sweet spiritual administration, even the light of *the*
2 Cor. 4. 6. *glorious Gospel of God shining in the face of Jesus Christ.*

Another *Ministration* respectively to a more excellent *glory* to come, is that by *Angels* in their *highest* administration, which is the only *Angelical* and *Seraphical revelation*, being something below the *Spirit*, yet *higher* than *reason*, or man's highest principle; and this *John* received all those more ex-
Rev. *chap.* 1 and 2. cellent *discoveries* to be fulfilled in their seasons.

There is another Ministration of more *Spirit*, of *love*, *meekness*, *self-denial*, suffering, overcoming *evil* with *good*, and conquering by receiving in the *wrath* and *enmity* of the world; and this I take on of the last and glorious *truths*, r spectively to the *flesh* and the wo into which God will gather up

people by times and degrees, from all *worldly* and *fleshly* interests and engagements, wherein they shall be carried up into a more full enjoyment of *God*, and conformity to *Christ* in his *sufferings*, *death*, and *resurrection*. Phil.

The Lord Jesus walked first in this truth, he was led as a sheep to the slaughter, *when he was reviled, reviled not again, when he suffered he threatened not.* 1 Pet. 23.

The Lord Jesus revealed this Gospel-truth, and distinguished it from the *law*, which *law was, an eye for an eye, and a tooth for a tooth.*

But he saith, *resist not evil*, but whosoever shall *smite thee on the one cheek turn to him the other also.* Mat.

Ye have heard it hath been said thou shalt love thy neighbour, but I say unto ye, love your enemies, *bless them that curse you, do good to them that despitefully use you and persecute you*, that *ye may be the children of your heavenly Father.* Mat.

The *Apostle* to the *Romans* re-

veals this; dearly beloved, *ave not yourselves, vengeance is m &c.*

Rom. If *thine enemy hunger feed h* if he *thirst give him drink;* fo *so doing thou shalt heap coal fire upon his head.*

Be not *overcome of evil, overcome evil with good.*

The Lord Jesus *prophesied*

Mat. 5. this, *blessed are the meek, for t shall inherit the earth;* thro their meekness they shall inhe through their meekness only s the *jealousy* and *enmity* of the l tions be allayed concerning the

John in his vision of the la times saw an appearance of thi

v. 14. Here *is the patience and fa of the Saints, of them that h the commandments and the fa of Jesus;* to which that of *Apostle* to the *Hebrews* answ *there remaineth therefore a to the people of God, and he t is entered into his rest hath cea*

eb. 4. *from his works as God did fr his.*

The last, and more *full, rich Ministration*, and most *n* is that of *God* by *himself* in

to the *sons* of *God*, into which *Jesus Christ the forerunner is entered*, and *I saw no Temple therein*, for *the Lord God Almighty and the Lamb are the Temple of it.* Heb. Rev. 21. 22, 23.

And this *Ministration* is fulfilled then, when *Christ shall have delivered up the kingdom unto God;* and this is not only done upon the *whole body* of *Christ* at the last, but is fulfilled in its particular *accomplishments*, and mystery of *Spirit* here, there being found these *transitions*, *passages*, and resignations, and exchanges of glory in the Saint.

He that can receive it let him receive it.

The more full and naked Ministration of *God* by himself in *Spirit*, and *I saw no Temple therein, for the Lord God Almighty and the Lamb are the Temple of it.* Rev. 21. 22, 23.

And as God hath appeared in all these former, saving the last, into which Jesus Christ hath entered, so they remain still as *figures* and as so many several Signs or Planets in *this Creation* and the *other*, for believers to be *born* in,

and to pass through in some *p*
portion and *measure* till Ch
Cor. 15. hath *delivered up the king*
unto God.

God hath appeared in all th
former *administrations* to his *p*
ple, and they have enjoyed hin
these *degrees*, and *distances*,
approaches; and they remain
as *figures*, and as so many si
and planets in the first *Crea*
and the *second* for *Christians*
some *measure* and proportion
pass through; so as he that i
any *spiritual* discerning in th
may be able to *comprehend* v
all *saints* what is the *height*,
depth, and *breadth*, of God's
nistration to his People, and
know *Saints* according to the m
sures they receive, and the *mi*
tration they live in with *God.*

I have drawn out these mi
trations in their particular *o*
and *spheres*, and circles, whic
could have folded up in three c
of *Law*, *Gospel*, and *Spirit*.
letter, *graces*, and *God*, o
first, *second*, and *third h*
but I saw *God* something
ing and variously *dispens*

ollowed him in that *fulness* and
riety so far, as he hath lighted
r candle.

I shall now discourse a little
ore generally of all these, and of
a passage from these, and of *God*
pearing in these, and his *going*
t from these, till he hath *scat-*
ed all these *veils* before him,
at *he* and *his* may see and enjoy
ch other with *open face*, *where*
shall see as we are seen, and
ow as we are known.

The *Christian* passes through
veral *ages* and *dispensations;*
Christ was in the world, so is
ery *Christian;* he was made
der the *Law*, under *Circumci-*
m, under *Baptism*, and the *Sup-*
r of bread and wine, and then
crucified all that *flesh* he walk-
in under those *dispensations*,
d entered into *glory*, for thus it
hoved Christ to suffer and enter Luke 24.
to his glory.

The Jewish Church, or dispensa-
on which was according to *Moses*,
d the *letter* in which they were
l out in carnal and more fleshly
urses, as in the proceeding against
e Nations by *war* and *fighting*,

with all their other legal *ri*
rudiments, were a clear fi
the Christian under age, o
tutors and governors, and
rudiments.

The Disciples of Christ,
ing to *John's ministery* and
in the *flesh*, were another
figure for all Disciples of th
and *ministery*, and the *S*
Christ works in all the *D*
according to such way, a
portion, and measure, and
Gal. 4. 1. sation, *the heir as long as*
child differing nothing fron
vant, though he be Lord
until the time appointed
Father.

And I could not spea
1 Cor. 3. 1, 2. *you as unto spiritual, but*
carnal, even as unto b
Christ, I have fed you wit
and not with meat.

And the great and excel
sign or mind of God in a
things, is only to lead out
Rom. 1. *ple, Church, or Discipl*
2 Cor. 3. 18. age to age, from *faith t*
from *glory* to *glory*, fron
to *letter*, from *ordinance*

nce, from *flesh* to *flesh*, and so
o *Spirit*, and so to *more Spirit*,
and at length into *all Spirit*, when
the Son shall deliver up the king-
dom unto the Father, and *God
shall be all in all*, which last
transition, or *resignation*, or *reso-
lution* of all into the *kingdom of
God* is not, as some think, only
when the fulness of times or ages
is come, but is transacting and
finishing in *parts* and *members* of
the body of Christ, and is not one
single act, point, or effusion of
glory, but a perfecting and ful-
filling it in the several members
of Jesus Christ, till the *fulness of
the stature of Christ* be made up,
and *the Church become the ful-
ness of him that filleth all in all.*

For *the day dawns, and the
day-star arises in the heart*, shin- 2 Pet. 1. 19.
ing more *and more unto a perfect
day;* and he who is the *bright* Rev. 22.
and morning Star, is still shining
into the glory of *the Sun of righ-
teousness*, and the *light of the
Moon* shall become *as the light of* Isa.
*the sun, and the light of the Sun
as the light of seven days*, till

the Lord God himself be
lasting light, and *our*
Glory.

Thus is the *Christian*
ciple of Christ, passing
the several degrees and
into the *glory* of *Christ*,
cifying each condition as
through it, as all the Disci
done before: the Jews p
of that of the *Tabernacl*
Temple, and from thenc
flesh of *Christ*, that *Te*
stroyed and raised up
days, a greater than *Solon*
there, and from thence in
Crucified, and so into a
of *spirit* and *life*.

And the *Disciples* all
had a measure of time a
in each Ministration, and
his when he filled the *T*
with a *cloud*, and the *Te*
Glory, and the *flesh* o
with *unction* or *spirit* abo
lows; and while God live
ministration, quickening,
rifying, and *acting* it fo
that presence of God and
was to the Disciples like
in Summer shining upon t

candle of the Lord shining upon their heads, and his secret upon their Tabernacles. But when the line of God's season was run out to its *point* and *extremity*, that he would no longer stay there, nor have his glory inhabit in such or such a *ministration*, then that *ministration* became but a place of *desolation*, a solitary *place for the Satyrs to dwell in, and the screech Owl to sing in*, that is, for the *Spirit* of *Apostacy* and of *Antichrist* or iniquity to possess and act in. Job 29. 4.

And for *Disciples* to stay longer in any *ministration* than the *Lord* or the *life* and *Spirit of Christ* is in it, is as if *Lot* should tarry in *Sodom*, *Israel* with the *Ark* when God was departed, the *Jews* in the *Temple* when the *Veil* was rent, and the *glory* gone off to the *threshold*, and from thence too; their *house* being left unto them desolate, even that *house* or *ministration* where the *light of God* did formerly dwell.

As if the Disciples of Christ that went into the Grave should step in and sojourn there where his *body*

d lain, and was risen and gone, eeking the dead amongst the liv- ng. The disciples of Christ were a true figure of such who, when Christ was dead, were *embalming* the *body*, and would preserve it with *spices* and *ointments* when the *spirit* and *life* was out of it.

The *Jews* were a figure of such who would preserve their *Law*, and the *shadows* of all their worship, when Christ had left them, who was the *life* and *substance* of al that *ministration*. *Peter* and th rest were a true image of such, w in that *sword* he wore was a t figure of all such as *Christ* su in a *warlike* and *defensive* po about his flesh, or whom he s to be so far conformed t *fashion* of the world, as to and preserve those *fleshly* *leges* of his *presence* an amongst them, and in tha of his to rescue and pre flesh and body in which *glory* and *excellency* ha and so many *miracles* beyond that point or *tration*, which *God* *ther* and the Son hi

Mat. 26. 51, 52.

was a figure of all such as should stretch out any dispensation or ministration of God farther than the *line* or *spiritual* sinew of it will bear.

The Spirit and Life of Outward Ordinances.

THE second *Man* or *Adam*, in whom we all live, is a *quickening Spirit*, and the *Lord from heaven*, and is at the *right hand of God*, *viz.* in the *choicest glory* of the *Father*.

That by which the people of God, or all true Christians are born, is the seed of *God*, or *Word of God*, or the *divine nature* of *Jesus Christ*, or the *Spirit of God*, which is called *snnctification*, regeneration.

That the true spiritual Christian is that *new creature*, that sanctified *one*, or *regenerate one*, who is thus born, and hath Christ *formed* on him, and this new *creature* is fed by the *Spiritual* life of Christ.

That the *new creature*, or *spiritual man*, is one who receives all his *growth* and *increasings* in the

power, *seed*, and *Principle* of the *Spirit* of God, or *Jesus Christ*.

That the *Ministery* or Ministration by which he grows up to that *fulness* of *stature* in *Jesus Christ*, is a *Ministery* or *ministration* of *glory* and *spirit*.

That the true and *spiritual Baptism*, by which every *Christian* is *baptized* into *Christ's death*, is the *Baptism* of *Blood*, which is the *righteousness*, *spirit*, or *life* of *Christ*.

That the due and spiritual Sacrament of the *Lord's Supper* the very *body* and *blood* of Ch in the *Spirit*, or that pure *spiri nature* of *Jesus Christ*, *quicke* and *feeding* up the *Christia* a *spiritual life* and *unior* God.

That the true spiritual M is *Jesus Christ*, who is *Minister* of the *Sanctua* the Lord *pitched and no*

That *Jesus Christ* is *Spiritual Apostle*, sen God to reveal the Fa so called by the *Spir* Scriptures, the *Apos* *Priest* of our profess

That *Jesus Christ* is the true spiritual *Prophet* that teaches his people, so as they are all *taught of God*, and is so called in *Scriptures* a *Prophet, which the Lord God raised up instead of Moses.*

That the true *Spiritual Pastor* is *Jesus Christ*, who is that one *Shepherd* prophesied on, who can lead his people only into *green Pastures*, or places of life.

That the *Spirits* of just men made perfect, or the true Christian in spirit, are those true spiritual *Elders* in the *New Testament.*

That the true *Church* of *Christ* is that spiritual company whom Christ hath washed in his blood, clothed in his *righteousness*, sanctified in his spirit, *espoused* to himself; this is the *City of the living God*, the *heavenly Jerusalem*, the *general Assembly* and *Church* of the *first-born*, the *House*, and *Temple*, and *Kingdom* of *God.*

That the true *spiritual keys* of the *Kingdom* of God is the very *Spirit* of God, the very Spiritual power of Jesus Christ upon *believers* and *unbelievers*, who hath the *keys* of *David*, and *opens, and*

no man shuts, and shuts, and no man opens.

That true *spiritual excommunication* is Jesus Christ, who is mighty in *Spirit* and *Power* in all his, pronouncing an *anathema maranatha* or curse upon *all flesh*, and delivering the *body* or sinful *flesh* over to *Satan*, or the *power of darkness*, whereby *flesh* and every fleshly member is cast out from all *communion* with God and Jesus Christ, and from those who are indeed *born of God*, and are the true *Spiritual Church* of God, which is no more than that true difference and distinction whicl Jesus Christ puts betwixt the *pre cious* and the *vile*.

The true Spiritual Gospel-O der, which the *Apostle* rejoiced behold, is that *spiritual distinct* and variety in the *body of Chr* wherein one Member differs f another in *measure of Spirit*, *Glory*, and *Power*, and yet *complete*, and make perfect *body* of Christ in the Spirit he being a *spiritual head*, have a *spiritual body*.

The true *Spiritual gove*

is Christ reigning in the Saints in Spirit, ordering them in thought, word, and deed, holding forth his *power*, and sceptre, which is a *sceptre of righteousness* against *flesh* and *blood*, *Principalities and Powers*, *spiritual wickedness* in high places.

The true *Spiritual Covenant* is the *New Covenant*, which God makes with us in *Christ*, and wherein he is manifested to be their *God*, and they his people, to teach them, and *write his law in their hearts*. Heb. 8.

The true *Spiritual Ordination* is the hand of Jesus Christ, stretched out or laid on upon the *Spirits* of such Christians as preach or *Prophesy* of the *Ministery* of the *Gospel*, that is, such are rightly and purely *ordained* and *sent out*, who are sent out from the *power* of the *Lord Jesus*, to *whom all power in heaven and earth is given*, and are *anointed* of him to preach the *Gospel*, and *sent* of him, who *ascended* to give *gifts unto men*, some *Apostles*, some *Evangelists*, some *Prophets*, some *Pastors*, some *teachers*.

The true spiritual *trial* or exa-

mination of the *gifts* of any is th
when the *Spirit* of the *Prophet*
only subject to the *Prophets*, t
is, when the gift by which any
speaks of *Jesus Christ* is ma
fested in the *hearts* and *spirits*
the *Saints* when they see the tru
they minister as they are in Jes
and in themselves, and in them t
are spiritual, and truly *anointed*
the same Spirit; and so are
Prophets according to the *meas*
given, or as they are all *baptiz*
into one spirit and *body*, and h
all received of his *fulness*, who
that great Prophet raised up of
brethren like unto *Moses*, and
redeemed to be *Kings*, and *Pries*
and *Prophets*, even partakers
all his *offices* in Spirit, he bei
the spiritual *head* of all his, w
are the spiritual *body*, his *Churc*

The Christian under Episcopacy, Prelacy, Presbytery, Baptism, Independency, &c.

THE whole world was divided into *Jew* and *Gentile;* the Jew was that only *visible Church of God, to whom pertained the glory, and the adoption, and the Covenants:* and yet this *Jewish Church* was exceedingly fallen from its *glory* and *purity* both of *Priesthood*, and *Worship*, and *Administrations*, when Christ came: So as now the *Prophecy* seemed to be *fulfilled*, they were now *without a King, and without a Priest, and* Hosea.
without a Sacrifice, and an Ephod, and a Seraphim; and were corrupted with many *traditions* and *doctrines* of men, *teaching for doctrines the traditions of men:* Thus was the *Jew*, and their *Church.*

The *Gentile* had changed the truth of God into a lie, and *had worshipped the creature more than* Rom. 1
the Creator; and had changed the glory of the incorruptible God, and

ere given up to a reprobate mind,
nd were therefore called *sinners* of
the *Gentiles* alienated from *the life*
of God, *strangers to the Covenants*
of Promise; thus were the *Gen-*
tiles full of Idols and Idol temples,
sacrificing to *devils*, and that wa
of the *knowledge of God*, whic
was both in the *law* written in the
hearts *accusing or excusing*, a
in the whole Creation, where
eternal Power and Godhead
clearly seen, even in the th
that did appear, even that we
the knowledge of God in ther
darkened, and *they became v*
their imagination, and *their* J
hearts were darkened.

Now when *Jew* and *Gent*
both thus, yet God had hi
amongst both, amongst t
where *Zacharias* the Prie
beth, and *Mary*, and *Jo*
Simeon, and *Nicodemus*
of the *Pharisees*, and
Arimathea, with many
like so many *Stars* in a

Among the *Gentile*
Job, a Queen of *She*
of *Canaan*, the *wise* r
to *Jerusalem*, the Gr

to see *Jesus*, *Cornelius* the Centurion, so as in every *Nation he that serveth God, and worketh righteousness, is accepted of him,* Acts 10. 2
and God is no respecter of persons.

When *John* came, who *was a burning and a shining light*, he preached to, and baptized all *Judea*, who went out to the Baptism of *John*, and taught his Disciples by forms of Prayer, and such *rudiments*, to their weakness, and God had his people here that were under no more knowledge of Christ, nor higher revelation, than this washing to Repentance, and to him that should come after him, and this low way of *communion with God* in forms or rules of *Prayer* given out by *John*, for so *John taught his Disciples.*

When *Christ* came preaching the *Gospel of the kingdom*, and teaching in Parables and Mysteries, he had a People and Disciples who knew little of his sufferings, that he should die and rise again, as *Peter*, and the rest, and knew little of that glorious doctrine and *truth* which he spake and preached to them, till he took them alone and

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of *prayer*, some under *John's*
ism, under *bondage* of *days*
times and other *outward*
s, under the ignorance of
st's death and *resurrection*,
of the *holy Ghost*.

o as all these things considered,
e will spring these Conclusions.
That the *Nations* commonly
ed *Christians*, who are under
account of others as false in
ir Church-*constitution*, *worship*,
rms, *and order*, yet these things
e not exclusive to the true *Chris-*
an in *Spirit*, or one *born* of God,
ut in these commonly called *Chris-*
ians, though under *Episcopacy*,
r *Prelacy*, or *Presbytery*, yet
here may be such as have the true
eed of God in them, partakers of
Jesus Christ, true *Disciples* of
Jesus Christ, respectively to *rege-*
eration or the *new birth*, if they
vait in the *increasings* of *Christ*, Ro
nd revelation of *righteousness* 1
rom *faith* to *faith*.

That there are true and *spiritual*
Disciples of Jesus Christ, under
orms of *Prayer*, who have little
more communion with God than
n those *forms*, as of *Common-*

Prayer, Book-prayers, outw
rules of worship; so as they v
in these to come up into hig
revelations of *Spirit* when
covered to them.

That there are such who
Christians anointed by the *Sp*
of *God*, under observations of d
times, *meats*, *drinks*, several
nions of *Christ*, of the *Holy Gh*
of the *resurrection*, of *Chu*
order, of *Baptism* of *Water*, wl
is *John's* Baptism, called *Anab*
tists; so as they all in these sev
n. 1.17. measures pass on from *faith*
or. 3. *faith*, and *glory* to *glory*.

The Christian in Truth

THAT which forms, essentia
or constitutes the true *Ch*
tian, is the *Spirit of* Jesus Ch
that which is born of the Spiri
spirit, so as a man is a *Christ*
from *birth*, as he is born a *m*
so he is born a *Christian*, both
from birth, and *seed*, the one
flesh, the other of *Spirit*.

The *Christian* is one who i

the *second Adam*, as all men are of the *first*, and the second man is the *quickening spirit*, the Lord from heaven, and so are they that are heavenly.

The Christian is one in whom *Christ is formed* or figured, (as the Greek word implies) one that bears the *image of the heavenly man;* who is the *Image* of *Jesus Christ*, as Jesus Christ is the Image of the invisible God.

The Christian is one who hath the incorruptible seed in him, or *the word which liveth and abideth for ever*, which *word* is the Lord Jesus Christ, who quickens the Saint, and is the life of the Saint, *you hath he quickened who were dead in trespasses and sins.* Eph. 2. 1.

The Christian is one who is in *fellowship* and *conformity* with *Jesus Christ* in his *crucifyings*, *death*, and *resurrection*, in whom the *flesh*, and *life* of the *flesh* must die, as it did in him, and the Christian, as Christ did, must live in *Spirit* to God.

The Christian is one who is the *new creature*, or *new man*, for he

that sits upon the Th
Spirit saith, behold I
2 Cor. 5. 17. things, all new, *old thi*
as corruptions and lus
away.

The Ministery that
since Antichrist or
tery of Iniquity rei
out, or in the Worsl
in all Societies of
called Churches, i
Presbytery, Indepe
Baptism, is not the
that first Ministe
Gospel in pure gi
no other than the
in Sackcloth.

Eph. 4. 8. ναβὰς εἰς ψος ἔδωκε ματα. Eph. 4.

THE Lord Jesus *a*
on *high*, out of
Spirit, and gave *gifts*
he gave some *Apostles*,
gelists, *some Prophets*,
tors, *some Teachers*.

In this *administrati*
the *mystery* of Jesus Cl
Gospel, was revealed an
till the time *Prophesie*
Spirit of God, wherein t

iniquity should prevail, and the *falling away* should be, and the *man* of *sin* should be *revealed*, and *perilous times* should come: and this *mystery of iniquity* did so darken and overcast all this administration of the *Gospel* in *gifts*, and *ordinances*, or *outward administrations*, as there was a visible *Apostacy* respectively to those very pure *gifts* of the *Spirit*, and pure administrations respectively to the first *institution*, and this is no more than the experience of our own age, and the times before, so far as any *History* can make apparent, doth clearly demonstrate; so as that administration of *Spirit* or *Ordinances*, which hath been in several times since the first pure Gospel-day, or *time* (wherein the Spirit did minister in *truth* and *demonstration*) hath been but in some faint and small discoveries of the *Spirit* and *Letter*, as in those of *Huss*, *Luther*, *Wickliff*, *Calvin*, Peter *Martyr*, and *Bede*, with all the rest of our many Martyrs in the *kingdom*, who were glorious *lights* respectively to the darkness of that generation, yet if compared

2 Thes.
2 Tim. 3
ἔλθῃ ἡ ἀπ
ταστασία πρῶ
τον καὶ ἀποκαλυφθῇ ὁ ἄν
θρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπω
λείας.

with the pure glory of
Gospel-administration in
ordinances, were far belo
darkness and *weakness* t
as I look upon all God'
the *administration* of h
to hold some *proportion*
another; the *Tabernacle*,
ple, and *Laws* of outward
tration were in such
means *God* did appear ir
in the *Priests* and *Prop*
at sundry times and
manners, speaking to ou
and afterward *God* took u
flesh to administer in, an
and spoke to us by his
after all these, the *Lord*
from these after his *usag*
and appearance in them,
they were no more an
or *way* to *God*, as they
were; nor did ever the *L*
the *restitution* or *reass*
them again, when the *T*
once rent, the *veil* of it,
was no more in it, no
Priesthood and *Sacrifice*
when once the *Lord*
ended his *administrati*
flesh upon the *Cross*, di

Hebr. 1. 1. πολυμερῶς καὶ πολυτρόπως.

ne fir estore it in that very way again, *fts* a r intend it according to that first and i ppearance, but in a more *glorified* at; a te.

ays And so in all *reformations* res- *Gos* ctively to these former *adminis- e* w *tions*, they never returned back, *l Te* reassumed the same again, after *min* e God had refused it, and laid s a by. When *Christ* came in the nd c h, he did not make it his work , G settle the *Priesthood* again, but *Zion* lead them into the *spiritual th* ry and fulfilling of all those r v l dispensations, and carry them *cam* into more *Gospel*-administra- , a s, and that which was more *ex- t* e llent and *perfect*.

then So it is in that first *Gospel*-ad- *the* istration of *gifts* and *ordinances* *came* r *Christ* ascended, there were *nerv* h pure *operations* of Spirit, as *njoi* *gifts*, and some outward *insti- ng* *tions*, and *Church-administra- e* w s, but these were only the *Lo* istration for that *age*, as the *the* ernacle was for its age, and *c. n* *Temple*, *Priesthood*, and *Sacri- s* h s for their age, and the *flesh n* th *Christ* for its age or time; so *e* ev the *falling away* is no more,

but the *Lord gathering* up, or *taking* in the out-goings, *operations*, or *gifts* of his *Spirit* in such a way of *ministration*, and till this was done, there was a *withholding* of the *mystery* of *iniquity* from being *revealed;* therefore saith
Thes. 2. the *Apostle* to the *Saints*, Ye know
ἐπίγνωσιν. what *withholdeth that he might*
7. *be revealed in his time*, and *he*
ἐπίγνωσιν. *who letteth will let, till he be taken out of the way;* and truly that *mystery* did not work freely, nor powerfully, till the *Lord had* removed the *glory* of his Spirit from the *Churches*, the presence of which did exceedingly prevent, and *withhold*, and put an hindrance to the *revelation* and *dominion of that man of sin.*

And the Spirit of God foreseeing *God* about to leave this *ministration* of Gospel-*glory* to the world, and bring a *night* upon all that *day* and *brightness* of his *Son*, prophesied of the *times* to come, and to succeed that *glory*, *viz.* in the *last days perilous times* shall come, men shall be *lovers* of themselves,
Tim. 3. *covetous*, proud, *boasters*, &c. *des-*
—5. *pisers of those that are good,*

high-minded, *lovers* of pleasures more than *lovers* of God, having *a form of godliness*, but denying the *Power* thereof.

But there were false *Prophets* among the *People*, even as there shall be *false Teachers* amongst you; who *privily shall bring* in damnable *Heresies*, *&c.* and many *shall follow their* pernicious *ways*, *by reason of whom the way of truth shall be evil spoken of*, and through *covetousness* shall they make *merchandize of you.* 2 Pet 2, 3

Beloved, remember ye the *words which were spoken* before of the Apostles *of our Lord Jesus Christ*, how *that they told you there should be mockers in the last times*, these be they, *Separating themselves*, having not the *Spirit.* Jude

Little *children*, *it is the last time*, *and as ye have heard that Antichrist should* come, *even now are* there many Antichrists, *whereby we know that it is the last time.* 1 Joh 18.

So as from all these places of the *Apostles*, we may see their *Prophesies* of the *Antichristian* times, which are the *times* of the

flesh, and of the *Spirit* of *iniquity*, reigning amongst the *Saints*, or in the *Christian* world, the *Lord* of *Glory*, *Jesus* Christ in *Spirit*, being all this time crucified in *Spiritual Sodom*, *Egypt*, or *Babylon*, which is the *Kingdom* of the *Flesh* and the *Powers* of *Darkness*, and this is the State and condition of the *Church* of *Christ*, or those who are the *Spiritual vessels*, or *Golden* cups of the Lord's *Temple and* carried away captive, and live under the *Power* of *Flesh*, and of *Spiritual wickednesses*. So as all the time of the *reign* and *Prevailing* of this *mystery*, (which mystery is in a threefold *Principality* or *eminency*, viz. of the beast, the *false Prophet*, and the *devil*, all which *three* work as well without, unto the world, as within, in the *flesh* of every *Saint*,) all the time of this reign or prevailing is not a time of any *restitution* or *restoration* of the first *ministery*, or *gifts*, or *ordinances*, as was in the *Apostles'* times, but is the state and persecution of the *Lord Jesus* in *Spirit*, and the time of the woman's being

Rev. 19, 20. τὸ θηρίον μετὰ τοῦ ψευδοπροφήτου ὁ διάβολος.

ne *wilderness*, all *things* in this e seeming as a *waste* and *barren* pensation about her, not inhaed by the *Spirit* of *God*, and she a retirement of *Spirit* dwelling th *God*, out of the power of the *ragon*, who casts only his *flood* fter her, but not upon her.

Rev. 12. ἡ γυνὴ ἔφυγεν εἰς τὴν μον.

So as here is no more in this ime of *Antichrist's* reign in the *Flesh* and the *World*, but only the *Church's* oppression in *Spirit*, and the *crucifying* the Lord in *Spirit*.

And all these appearances of the *Lord Jesus* in many glorious *Saints* who in particular ages appeared were but *appearances* of him who is that *Faithful* and *true witness*, against this power of the *man of sin*, and were but *drops* of the *vials*, *Soundings* of the *Trumpets*, *openings* of the *Seals*, before the *Battle* of the great *Day*, when *fire* shall come *down from God* out of *heaven* and devour them, the *Lord Jesus* being revealed in flames of *Spirit*, and *glory*, against all *Flesh*.

Re

So as there is not any *word* appearing in all the *Scripture*, that the first *ministery* by *gifts* and *ordinances* shall in any measure be

continued, though in part, or in reservation to be restored, as if this were the great work the *Lord* intended to bring to pass, *viz.* the setting up a purer *ministery* of *gifts* to teach his *people*, or restoring some *legal ordinances*, as *Baptism* of water, the *church* way, or *Presbytery* of *Elders*, and all the *glory* of the last times or ages should be only the bringing in these, and taking them out of the hands of *Antichrist*, all which arise from a mistake of the *type* of the *Jewish Apostacy* and *captivity* which figured out the *Spiritual* Church or new *Jerusalem* in *Babylon*, or *Captivity* to the *flesh*, or *man of sin* in all his deceivableness and *Power*, and the restoring of all shall be only the appearance of the *Lord Jesus*, who shall destroy *Antichrist* with the brightness of his
es. 2. *coming*, and the *two edged Sword of* his *mouth*, his *Spirit*.

And there is not a word spoken in all the *Scriptures* of these things to be restored, as *gifts* and *ordinances*, but the *glory* of the *Lord* in *Spirit*, and therefore the Reformation or Restoration that the Lord

sus brings with him, (for *Moses*, *shua*, and all the reforming *ings* of *Judah*, were but types of *im*, the *last* and most excellent nd glorious Reformer, *King* of *Kings*, and *Lord* of *Lords*,) that *Reformation*, *I* say, that he brings with him, is the *revelation* of himself in *Spirit*, *he* and *his Father* being the *light* and *Temple* of his *people*, for there shall be no other there.

Rev. 21. 22. Isa. 60. 1 νάον ὃκ ἐὶ ἐν αὐτῇ ὁ θ ὁ παντοκρ τῆς.

This shall be a glory without *Sun*, or *Moon*, or *Stars*, or any such low or faint appearance as *gift* or *ordinance*, but the *Lord God shall be* the *everlasting light*, and *God the glory;* and light *shall cover the earth as the waters cover the sea:* light shall not Sparkle or be in bright beams as in *a gift* or an *ordinance*, but it shall flow out from the Lord himself, even *cover* the *earth*, swallowing up or overflowing all earthly administrations. And it shall be as much *Apostacy* in the *Saints* to go back to that first ministery of the *Gospel-times*, which was the *ministery* to the first *discovery* of that *mystery* hid from ages, as it

would have been in them to have gone back to Jewish Temple and *Priesthood*, &c. And have taken the setting up of those to have been the great and only *Reformation* of *Christ* come in the *flesh*, and as the *Lord Jesus* himself did in his coming in the *flesh* fulfill all these, and destroy nothing, save only as to the *outward* and perishing *nature* of those ordinances and *Rudiments* of the law: So in this his *last glory* to be revealed in the *saints* here, he shall not destroy any of the first ministery of the *Gospel* by *gifts* and *ordinances*, but shall fulfill it; it being but a *type* of his *glory* to be revealed in the *Saints*, and the former ministery is only destroyed as to that outward *Perishing* part of it.

And this destruction of *Antichrist*, and the *glory* to be revealed, is the *Prophecy* of the *Prophets*, and *John* in the *Revelation*, and is the sum and substance of all *types* and *ministrations* which were before.

So as all the pretended *Reformations* by *gifts* and *Ordinances*, which tend to a reducing us to that

first *ministery* of the *Apostles'* times, which that of *Presbytery*, of *Independency*, and *Baptism-way* endeavours, is but a building up such things as the *Lord* would have destroyed; it being an administration which he would use no longer, and therefore suffered *Antichrist* to prevail upon it, and the *man of sin* to overcome it, and as *God* to sit in the Temple, or in all that outward *form* and *worship*, figured out in that word the *Temple* as *God*, or as *God* himself used to do, when he was pleased to appear there.

And therefore all that *ministery* and *Pastorship* and teaching is not at all upon the account of the first Gospel *ministration*, according to that very *glory* of the *gifts*, and pure *anointing*, by which they did minister as the oracles of *God* and very *truths* of *God*, as they did then, so far as they *Spake* or did any thing in the *Holy Ghost*: but they now, I mean the *Pastors* and *ministers*, do Speak and *minister doubtfully*, *darkly*, *uncertainly*, more in the *flesh* than the *Spirit*, not at all in any thing of unction

or *anointing* exceeding any private *Christian*, or distinct according to any *gift* of the *Holy Ghost*, but so far only as they exceed others in parts, wit, or learning, which are upon a lower account of the *Spirit* than the first *gifts* upon that of *Arts* and *sciences*.

And therefore if *Pastors*, *ministers*, and *Christians*, who cannot now minister as the *oracles of God*, nor according to the very *gifts* of the *Holy Ghost* then, will be content to *Prophesy*, as *Christ*
Rev. 11. will only allow his *Witnesses* to do, even all that bear *Witness* of *him*, in *Sackcloth*, according to that *poor*, *low*, and *legal* account and humble condition they are in, it being yet the *time* of *Antichrist's* reign, not of *Christ's*, and not assume to themselves the *names*, *Offices*, *Pre-eminence*, *glory*, *obedience*, very *administrations*, which were then in *power* and in the *Holy Ghost*, both in *Pastor* and *Churches*
Rev. 3. and not walk as *full*, and *rich*, an *wanting nothing*, when as they *poor*, *miserable*, and *naked*.
Rev. 3. *Church* of *Laodicea* being a of all such, for my part, I th

look on all such as in the *Spirit*, and walking humbly with God, and *prophesying* in *sackcloth*, and waiting for the coming of the *Lord Jesus;* nor do deny but Christians in these *ways and administrations* have enjoyed God sweetly, though they be not such ways as God approves on, though he suffer: as many of the Godly *Bishops* and *Martyrs* did enjoy *Jesus Christ* in their times of *Ceremonies* and *Forms of Prayer*, God still appearing to his, as they are in Christ, not in such or such an outward way or form.

There remaineth two or three choice Scriptures to open concerning this, and they are these:

And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and some Teachers, for the perfecting of the Saints, for the work of the Ministery, for the edifying of the body of Christ, till we all come in the unity of the faith, &c. Eph. 4. 11, 12, 13.

And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers; after that, miracles, then gifts of 1 Cor. 12. 28.

healing, helps, governments, diversities of tongues.

Mat. 28 Go ye therefore and teach all Nations, *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Teaching them to observe all things whatsoever I have commanded you, and lo I am with you to the end of the world.

From all these Scriptures these Conclusions are made:

1. That there is a Ministery of gifts, of teaching, and ordinances.

2. That this is for the perfecting of the Saints.

3. That this is to last to the end of the world.

Now these Scriptures are much mistaken according to such results and conclusions.

The Scripture to the Ephesians, *Eph.* 4, shews only that there was such a Ministery of *gifts and offices*, but not any such continuance of them to the *end of the world.* For where it is said, for the *perfecting of the Saints, &c. till we all come, &c.* that hath relation to the tenth *verse*, or to *Christ ascended,* that he might *fill all*

τὸν καταρτισμὸν τῶν.

things; and this of the *perfecting of the Saints, &c.* is only an exposition or clearer interpretation of that tenth *verse*, how he *fills all things*, viz. by *perfecting* his *Saints* in the *work* of the *Ministery*, or that glorious and spiritual administration of himself upon his, to bring them all into the *unity* of the *faith*, so as he may be *one* in *them* and *they* in *him*, the *Lord* one, and *his name one*, which is that *unity* of the *faith*.

μέχρι καταντήσωμεν οἱ πάντες.

ἵνα πληρώσῃ τὰ πάντα.

εἰς ἑνότητα τῆς πίστεως.

Nor can this Scripture intend any other thing than this, *viz.* to shew first how the Lord *fills all things*, as in verse the *tenth*, and how he set up a *ministration* of *gifts* in the first discovery of *Gospel glory*, he gave *some Apostles;* and how he himself *perfects* the *saints* by being their *fulness*, and so *edifies* or *builds* up his *body*, and brings forth that *unity* of the *faith*, or one glorious *evidence* and *revelation* of himself in the whole *body*.

Nor can any other thing bear the weight of such expressions but Christ himself. Who can *perfect* the *Saints* but *Christ?* Who can

edify the *body* or build it up but *Christ?* Who can bring forth unity of *faith* but *Christ?* For no *gifts* either of *Apostle* or *Prophet*, or *&c.* can *perfect the saints.*
r. 13. 3. Though I have the gift of *Prophecy*, and *understand all mysteries*, and all *knowledge*, and though I have all *faith*, and have not *love*, or Christ, who *is the love of the Father, it profiteth me nothing.*

But suppose it were so, that the Ministration of *gifts* and *offices*, there spoken on, were for the *perfecting* of the *saints* till the *unity* of the *faith* be, what doth this prove to the present Ministration of *gifts* and *offices* now, or since the *falling away* amongst us, for we have none of them in the pure *gifts* of the *Holy Ghost* or *Unction*, and we must either have all or none; there is no taking these *gifts* and *offices* in *pieces* and *parts*, as they do generally, distinguishing them into *extraordinary* and *ordinary;* the *extraordinary*, they say, are *Apostles*, *Evangelists*, *Prophets*, and these, they say, are ceased; but *Pastors* and *Teachers*, they say, are ordinary, and re-

n. But where is this distinc-
ı to be found in the *Word?* are
; all *gifts* of the same *Spirit?*
ɔth not the Scripture reckon
em all equally necessary in the
hurch? Doth it any where speak
: *Apostles*, *Evangelists*, *Pro-*
hets, only for the first Age, and
Pastors and *Teachers* for the Ages
after? Doth not the Scripture say
expressly, he hath set some in his
Church? 1 *Cor.* 12. 28, and so
reckons according to some order in
the *excellency* of *gifts* and *office*,
not according to the expiration of
some, and the life and continuance
of the rest, saying, *Apostles*, *Evan-*
gelists, *Prophets* are to cease, only
Pastors and *Teachers* remain; but
he saith plainly he hath *set* all these
in his *Church*, not excepting one
sort more than *another;* nay, a
Pastor or *Teacher*, in the *true*
and proper *gift* and *office* was as
spiritual as the other, *viz.* of the
pure anointing or the *Holy Ghost;*
but Pastor and Teacher hath been
considered in a lower capacity, and
industry, *art*, *natural parts*, and
learning have been taken in in
after times to the composition of a

ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ.

where is the Scripture f
the rest, and where a
same *gifts?* And pur
of *Spirit* for *watchin*
and *teaching?*

And if they will
Scriptures to hold fo
continued *Ministery*
to the perfecting of
where are all the rest,
tles, Evangelists, &c.
reckoned both in *Eph*
12. 28, and where are
gifts of pure *anointing*
so many hundred *yea*
these? What hath bec
Saints since the first gr
away? How have they
fected? If all these we

as in that of *Consubstantiation*, and in his passions to King *Henry*, and in many other particulars of his, &c. and so of the rest, save only they *shone* forth in the more *glory* because of the *darkness* of that *Generation.*

For that other Scripture in *Matthew* 28: Go, *teach* and *baptize*, and *lo I am with you*, it is only (as I take it) and merely in application to the Apostles and Disciples of that *Age* and *Ministration* whom the *Lord* bid *go* and *teach* what he had *commanded* them, and *baptize* into the *name* or *mystery* of *God*, which word *baptize* is a *figure* Christ uses to express the *depth* of a spiritual *mystery*, as in that, can ye *be baptized with the Baptism that I am baptized with?* And he *shall baptize you with the Holy Ghost*, *&c.* And that phrase, to *the end of the world*, is (if more clearly translated) to the *finishing of the Age*, or that *Age* of *Ministration.*

πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

Some of these things are scatteringly spoken on in other places of my Book, but here more perfectly and clearly.

Magistracy a Power o
dained of God.

THE Magistrate is a powe
dained of God, an *Imag*
the *Power* and *Judgment* c
mitted to Christ; Scripture
the gift of *wisdom*, *justice*,
om. 13 *righteousness* are his *unction* i
as the oil or *anointing* was
unction under the Old Testame

Magistracy for *form* is not
and the same, but divers, accor
to the several *polity* of *Nat*
and *Kingdoms*, by *Kings* sin
or *Kings* and *States* jointly; a
this Kingdom, or *States* singl
in the old notions of *Monar*
Aristocracy, *Democracy*, and
each Nation is subject acc
ing to its polity and form to
respective government, and
Scriptures clothe and invest
form in its very first *being* and
stitution, and that *form* rece
an *Image* of *God* upon it, as
first *man*, who as soon as he bec
such a model of *earth* or *clay*
came a *man*, and had the glor

God upon him, and *dominion* over the creatures.

These *Powers* and *Magistrates* upon earth are set up for the punishment of *evil doers*, and for *the praise of them that do well, justice* and *righteousness* being that very *line* or *golden reed* by which they are measured, the very *Scales* by which God *weighs* them, *where if they be found too light, he gives their Kingdoms to another.* Rom. 13. Dan. 5.

All lawful subjection is to be rendered, *honour to whom honour, tribute to whom tribute*, and *subjection to every ordinance of man for the Lord's sake; Prayers and Supplications* are to be made for them, that *we may lead a peaceable and a quiet life in all godliness and honesty.* Rom. 13.

Magistracy is set up, not only to be an *Image* of *Christ* to the *world*, but to administer Peace and Judgment to the world and *Societies* of *men*, and more principally to his *people* in the *flesh*, who while they are *nursing fathers* to them do administer truly, and to Christ in his *people;* when *Persecutors*, Christ still turns their *administra-*

tion, though evil in itself, into good
Rom. 8. 28. for *his, all things working together for good to those that love God.*

The high and glorious design of Christ in Magistracy is to open a way in all their kingdoms and dominions for the *Spirit of God* to breathe in, *Kings shall be thy fathers, &c.* and walk in, in such outward administrations as it pleaseth the Spirit of God to appear in to the Saints, who are in flesh and weakness, and so far as concerns any outward administration of Christ, *Jesus Christ* becomes a subject in his *Saints* to the *power* he hath committed to *Magistracy*, they having power to hinder and further his spiritual *design* so far as it comes forth in the outward man; therefore all power of Magistracy turned against the *Spirit of God* in this appearance shall, and all such Kingdoms and Nations as proceed accordingly, *viz.* to oppose that Kingdom, Power, and Dominion they receive from Christ against him in his spiritual Kingdom, shall be dashed to pieces like a potter's vessel, *Be wise now*

therefore, O ye Kings, and be instructed, ye Judges of the earth. Psalm 2.

But all such Nations, States, and Kingdoms as shall administer not only judgment and righteousness in the world, but shall bring their *glory* and *honour* to Christ and his Spirit in his People, *Peace* shall be within their walls, and *prosperity* within their *Palaces, judgment shall flow there like a river, and righteousness like a mighty stream.* Rev. 21. 24.

The discerning of Spirits.

THERE was such a *Manifestation* of *Spirit* given to the people of God in the first *Gospel-times* as they could in the very *unction* or *anointing* of God *discern Spirits* and *try Spirits, Ye have an unction and ye know all things,* 1 John. 4. the *same anointing teacheth ye,* 1 Cor. 12. to another *the gift of discerning Spirits.*

In this Manifestation of *Spirit* were all *False-teachers, Deceivers, Antichrists,* and *Hypocrites* judged and discerned; I will *come to you, saith the Apostle, and will know,* 1 John 4, 1. 2 John 7. 1 Cor. 4. 19.

hat

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that a
r.
f *Spirit*
men a
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ce of ea
ıth as *m*
feature
f the ou

Spirit m
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m Magu
næus, a
t went o

Spirit ha
rkened
hundr

nd demonstration in the letter and utward man, so as any hypocrite ıight appear for a true *Christian;* nd therefore most of their way of *Ianifestation* hath been from for-ıal *relations* and confessions of ıith, and experiences according to ıe *Law* or *standard* of their own pirits, trying and judging all other ıeasures of grace by their own.

The experience of Christians, ho have the *Spirit* of God in them, ı very clear concerning tbe work-ıgs and *manifestations* of the same *pirit* in others, as in *Prayer*, *reaching*, *Prophesying*, *Confe-ence*, *Conformity* to Christ, *Spi-itual conversation*, so as Chris-ans can in a manner say, the *pirit* of God is here and here, or ere I taste and see *something* of *Iod;* here is a *spiritual* savour, ıere is none; as in natural things ıere is such a proportion betwixt ıe *sense* and *object*, that the sense nows and discerns its own object, s in *smelling*, *tasting*, *seeing*, *earing*, so in *Spirituals;* and as ıere is an *outward*, a *letter*, or *cripture*-Christianity, by which ıen are distinguished as *Jew* and

God in *Truth*, a more
tual and glorious way
each other according
spiritual *glory*, *natur*
Eph. 5. 8. that each walks in, be
dren of the day and
And this is no more t
Mal. 3. 18. filling of that promise
ye return and discern
righteous and the wic
him that serveth G
that serveth him not
that *day* when the L
his jewels, which is
rious *revelation* of *J*
the *Saints*, gatherin
into more *unity* and

judge; and thus the tree
y and purely known by its
and *faith* by *works:* The
'aith and *Spirit* shining and
ing, in those that judge the
of their faith, who are judged.
thus we may see how *Sy-*
and *Councils* of men, and
Churches have erred in their
nts and *discernings* of all
judging all higher attain-
of *light* and *glory*, *heresy*
ism; and by this sentencing
rd himself, and confining
ly to their own *measures*
rees, which is that very *spi-*
ntichrist sitting in the *Tem-*
God, and judging as *God*,
dging *God* himself accord-
his other *manifestations*
they see not, nor receive,
they pretend to be that only
Apostleship for *interpreta-*
d *revelation* of Scripture, as
ostles, who were the first
ers of Scripture; and this
ust do upon their *ways* and
s of *discerning;* but what
e done to these that *judge*
the *time*, and the *day*, or
ll *revelation* of Jesus Christ,

God in their
such manifestations as
themselves, shall be jud
their *Judge*, even of th
sus, the *Judge* of *quick*
Cain was an *image* o
judging his *brother's sa*
for that was sentenced

Principles of W
Peace.

Βασιλεία ἐπὶ βασιλείαν. ἔθνος ἐπὶ ἔθνος. πολέμους δὲ καὶ πολέμων.

1. WAR is the
work of t
the *World*, who shall
Christ's Prophecy,
another in pieces t
pearance of *Jesus*
6. shall be *Wars* a

them up into more *glorious dispensations;* For the *Law* or *Principles* of *nature* dictate thus, *preserve thyself*, thy *life*, thy *lands*, thy *rights*, an eye *for an eye*, *and a tooth for a tooth.* Exod. 21. 24.

3. The true *Christian*, so far as he is in *nature*, and under this *law*, he is *acted* according to the *world*, and to the mere *Principles* of *nature* and *law;* and therefore it is that the *Christians* to this day are found at the same *work* with the *world*, and *two are grinding at one mill*, two are in *one field*, two in *one bed;* that is, the true *Christian* and the mere *natural* man are together in one *work*, at one *plough*, in one *bed* or *way* of *Peace* and worldly *rest*, till the *Lord Jesus* be more manifested in *Spirit*, or in his *coming* and *revelation*, and the *one*, or *true Christian*, be *taken*, and the other *left*, the one taken up higher into more Spirit, and more of Christ, the other left in their mere nature, and *legal* principles, and worldly doings. Mat. 24 41. δύο ἐν τῷ ἀγρῷ δύο τῷ μύλω μία πάρ λαμβανε μία ἀφί

4. The *Jews* were not only a *type* of the *true spiritual Church*, but of the *Christians* under the

lowest dispensation; and in the *model* of their armed *Tribes* and *Generals*, as of *Moses* and *Joshua*, were a figure of the Christian under *pupilage* and *bondage* to *nature*, and the *laws* of *nature;* and so they were led out against the *Nations*, who were a *figure* of *worldly Tyranny* and *oppression*, to recover their *land* of *rest*, or such worldly privileges as they had in *promise* and *donation* from God.

Exod. 13. Josh. 1.

Gal. 4. 2.

ὑπὸ ἐπιτρόπους καὶ οἰκονόμους.

5. Under the *Gospel* the Lord suffered the same *figure* in *Peter*, who walked ahout with *Christ* in his *fleshly* appearance, with his sword girt about him, and attended his *Person* till *Christ* bid him *put it up again* into his *sheath*, because he was now going out of that dispensation of *flesh* into more *glory*, into the same *glory* that he had with *God* before the world was, and was accordingly providing a more *spiritual dispensation* for them, even the *Comforter* or *Spirit of truth*, all which were a figure of all the Disciples of *Peter's fellowship* and *weakness*, whom the *Lord* would suffer in an *armed* and *defensive Posture*, till he provided

Mat. 26. 52.

ἀπόστρεψον σοῦ τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς.

John 17. 5. Luke 24. 26.

εἰς τὴν δόξαν αὐτοῦ.

a more *spiritual Ministration* for them, and a way of more *spirit, light* and *glory.*

In order to Peace, and Suffering, and Love.

I.

The Will of God.

A CHRISTIAN is most *perfected* in the *Will* of God, in laying himself down to *rest* in the *bosom* of such *providence* as the *Lord* opens to him; for nothing creates *perplexity* and *disquietness* of *Spirit*, but when the *will* of *man* is in *complying* and in a *motion* distinct from the *will* of *God*, when the Spirit of *man* moves in its own fleshly *course* and *circuit*, and so runs out into a *dispensation* further than the *law* of present *providence* will fairly allow it: and in this way men study, *plot, desire, lust*, are *passionate, inordinate, unquiet, unstable*, and like the *troubled sea, foam* out themselves; upon this account, men *lust* and 1.

will *build* with new stone
Sycamores are cut down,
will *change* them into *Cedar*
Lord Jesus held forth anoth
Heb. 10. 7. *tern* and *figure*, Lo, I com
τὸ θέλημα σοῦ. *thy will*, O God; not m
John 4. 34. but *thine* be *done*; it is m
and *drink* to *do the will*
Father; the *Apostle* answ
Phil. 4. 11, as in *water* face answers
12. *have learned in whatsoev*
αὐτάρκης εἶναι. *I am, therewith to be co*
can be *abased*, and I can
1 John 4. the reason of all is, from
ritual *anointing* they rec
Eph. 1. 18. which their *understanding*
πεφωτισμένους ὀφθαλμοὺς. *lightened* to see all the
workings and contrary co
of *providence* meeting in
Rom. 8. 28. or *line*, the *will* of God;
together fo

2.

God changing Dispensations.

THE Christian is most at *peace* 2.
when he is willing to be gathered up by *God* from such *ways* and *ministrations* below as he hath lived in formerly, if he see God clearly in it, for *God* hath his times of *letting* out, and *winding* up, of using such or such a ministration, and then breaking it, and laying it by, and appearing in other, and we must not *limit the Holy One of Israel*, nor fix him always upon the same *point* of dispensation, he went out from his *Tabernacle* into his *Temple*, from thence into the *flesh* of *Christ*, and so into *ordinances*, and *gifts*, and *graces*, and *Spirit*; with the *Jews* he was in *war*, in *peace*, in *captivity*, in *deliverance*, or return; and in this exchange of dispensation, *God* reveals and shines forth his *wisdom*, *glory*, and *power* upon *his* and upon the *world*, which wisdom,

power, and glory being in tha
ness and infiniteness in himself
not appear in one *globe* and *b*
glory below, upon this *Cre*
but as in *parts*, and *scat*
beams, and *divers* workings;
therefore *John* saw the *Lord*
vision like a *Jasper* upon *a Th*
and a rainbow round abou
v. 4. 3. *Throne;* which *rainbow* is a
κυκλόθεν of many colours, or a *figure*
ἰρεῖς. *glory* of *Jesus Christ* in man
pearances of things below.

3.

The Law of Nature a Grace.

THE Christian is one
should live in an higher r
than *flesh* or *nature*, and
God saith *come up hither*, he
live there, even in *Spirit* with
so as though *grace* destroy
nature, yet it *perfects* and
fies nature, and leads it out
higher and more excellent a
ments, than it can find in i
nature lives by this *law*. Pre

thyself, thy *life*, thy *lands*, thy *rights* and *privileges*, *avenge* thyself, *an eye for an eye*, *and a tooth for a tooth*, and love only thy neighbour: *Grace* lives by this *law*, Deny *thyself*, forsake *lands*, *life*, *houses*, take *up the Cross*, if he take thy *cloak let him have thy coat also*, love *thy enemies*, bless *them that curse thee*; when *thou art reviled revile not again*, when *thou sufferest threaten not.*

Mat. 5. 38. Lev. 19. 18.

Mat. 5. 40, 44.

1 Cor. 4. 12. 1 Pet. 2. 23.

4.

The Gospel Method of Victory.

SUFFERINGS are ways of *victory* in another *method* and *form;* he that conquers under persecution, receives in the *enmity*, *wrath*, and *opposition* of his enemies into *himself*, and there *quenches* it and *destroys* it in Spirit; for the *Christian* being one with the *Lord Jesus*, *flesh of his flesh*, *and bone of his bone*, is partaker of that *power* and *glory* which was in *Christ;* and *through him*

Eph.

... death hath no
and the *grave* no vic
1 Cor. 15. the *violence of fire*
Heb. 11. *mouths of lions stop*
subdued.

5.

How Resistings
of Flesh, and
of Nature in

RESISTINGS a
want of *confo*
will of *God*; and th
der and dispose all the
Rom. 8. 28. and act them to his
and *glory*, yet the *u*
selfish courses of ma
excusable because of

departs from *God*, and becomes a *god* unto himself, judging *good* and *evil* for himself, which is the *tasting* of the *forbidden tree*, and *seeks out many inventions.*

Thus it is in some, yet in others it is from that very *law* of *nature* and *self-preservation* under which they live and are acted.

6.

The Advantage Christians have of Bondage.

THERE are times of *bondage* which *God* hath for *his*, and through which they must pass into more spiritual liberty and enjoyments of Jesus Christ; for God hath this design, to increase his A *Gospel* by scattering such as profess it amongst other people, that the *earth* may be *filled with knowledge*, and to make his own *fulness* the portion of his *people*, and to carry them through some conformity to the *flesh* of *Jesus Christ*, even the *fellowship of his sufferings and death*, which is most *spi-*

ritual, as it is most *inward*, and in *Spirit* or *sinful flesh*, but as it is more outward and carnal, as in persecution; so it is a *figure* or *image* of the more *spiritual*: and further, the *bondage* of God's people, according to this account I speak on, is in the type of the *Jew's* bondage, when the *Chaldeans* were to take *Jerusalem*, *Jeremiah* told them, *he that goeth forth to the*
. 38. 2. *Chaldeans shall live*, and shall *have his life for a prey*; and *go forth*, says he, *to the King of Babylon's Princes and live*; but if ye stay in the *City*, ye shall be consumed, which is a *figure* or *shadow* of abiding longer in any *dispensation*, or *way*, than God is clearly in it, and his *presence* appears upon it.

7.

Upon what Account the purest and freest outward Liberty is.

THE *People* of God shall receive their best and purest *outward liberty* upon another ac-

count than their own *strength*, *design*, and *activity*, and that is by these ways.

The *glory* of *Christ* and the *light* of God shining more in their *faces* and *outward man*, the *nations* shall bring their *glory* unto them, and shall take hold of the *Skirt* of *him* Ze
that is a *Jew*, and say, we *hear that* God is in *you*.

The *meekness*, *peace*, *love*, and *righteousness* that shall appear from them, as *beams* from the *Sun*, shall much prevail upon the world, which are those only *graces* that the world can *love* and be enamoured on in God's people, for they are *graces* that go out to the *blessing*, and *prosperity*, and *preservation* of the *world*, and in such a *dispensation* as this, it is, that all men *love God*, because he appears to them in *things* of their own *nature*, his *Sun shining* upon the unjust, and his M
rain upon the *wicked*, and in such a dispensation it is that men shall *love* the people of *God*, while they shine upon them in such things as they can *bear* and *love*; though still according to another *Revelation* of *them*, or *manifestation* of

God in *them*, they shall be l
as they do *God* himself.

And the other way for libe
the *power* of *God* upon the l
of *Princes* and *nations*, of
Cyrus and *Darius* were fig
Jer. 52. and the King of Babylon lifti
the head of Jehoiakin.

And that other way is the
rituality of God's people, r
them from the love of worldl
terests and Engagements, sav
for *righteousness* sake, and the
of *nations* in *administrati*
judgment and *peace*, and
Christians appear to the *world*
disengaged from the *love* of *p*
Dominion, *Riches*, earthly *g*
and the nations find them n
their own *ways*, nor desiring t
with them in their *borders*
fruitful plains, nor seeking
vineyards, nor plucking *a*
from their *trees*; their *jeal*
revenge, *enmity*, in part and
secution shall cease towards t
the other way is, *God* shall
Jerusalem a *burthensome s*
and a *cup of trembling to al*
tions, they shall be weary of a
ing them, because of the *affli*

that shall come upon them where they are carried away *captive;* and the *Philistines* were a *type* of this, when they found the *Ark* of *God* plaguing them with *Emrods*, and they were to send it away with an *offering*.

8.

A Word concerning Heresy and Schism.

SOME *books* have been writ against me and I have been silent, and was rather willing to sit under the shadow of another's *contradiction* and *reproach*, than to reply, till *God* by his *Spirit*, in the hearts of such as did oppose, might bring forth *my righteousness as the noon day;* and then we, who had been enemies through the several measures of *light* we see by, and judging each other rather in *flesh* than *Spirit*, might rejoice and embrace as *brethren* in the *unity* of the same *faith;* and I saw further, that in books of controversy I left my adversary still upon some account with me for *passion* and

over-past, [illegible]
to *letter*, and *Scripture* to
ture, and *argument* to *arg*
and *interpretation* to *inter*
tion, and nothing can be
till the *day* or *time* of more
lation of *truth*, till the *Holy*
and *fire* sit upon *each of us*,
every man's *work* of what
is, and *burning* up that in us
is *hay and stubble;* for
book after *book* in such a *line*
plies and *Rejoinders*, hath
more of *man* than *God* in
we seem to say with our
will prevail, our tongues
own, who is Lord over us
not against *contending fo*
earnestly, but that is in *Spi*
in *flesh*, nor *passions;* and
well that the *Spirit* of *God*

spiritual in one *another;* and I know some allowance there must be on all sides to *infirmities* and *darkness,* and several conceptions of *truth* in all, which yet hath not been; and I know not any of us that either *preach* or write on *Scriptures* in such a *light* of *Spirit* as the *Apostles* writ the *Scriptures.*

Heresy.

HERESY is a *choice,* in the signification of the *word,* and in the *application* of it in *Scripture,* it is a *choice* of some other *thing* for *truth* than is *truth,* by those who seemingly received *truth,* though after they make another choice of that which is contrary to *truth.* αἵρεσις.

Heresy, which was judged by the *Apostles* accordingly, was a *choice* of some thing contrary to the *faith* and *sound doctrine* of *Scriptures* delivered by inspiration, or in *Spirit* and *Truth;* so as *Heresy* is something against the very *Doctrine* of *Faith* in the *Word* or *Scriptures,* not against any *inter-* Mark 7

ture they speak, an
speak the *truth* in
the *Spirit* of *God*,
for *Doctrines* the
men.

Schis

SCHISM is a b
renting or dividi
tians who are in a
fession of truth, and
fellowship of *truth.*

Now there may
visible Churches or
Saints upon this acc
can be none in the
Christ, or the *spir*
which is baptized *by*
one body, for they *t*

from *men* merely, or the *fellowships* of men merely, or the *errors* of *men*, or departing into higher *attainments* of *truth;* while the rest of the visible fellowships sit still, is no *Schism*, for if so, the *Protestants* were a *Schism* to *Rome*, and *Presbyterians* to *Bishops*, and all that go on from *faith* to *faith*, from *glory* to *glory*, to the rest whom they leave behind.

9.

Truth.

THERE is but one *Truth*, and that is *Jesus Christ; I am the way, and the truth*, and he is *Truth* in the *original* or *pattern;* and we see nor know no more *Truth* than we *see* and *know* in him, this is called the *truth as it is in Jesus:* For Jesus Christ is the *Alpha* and *Omega* of all things, and comprehends all *essence*, and *form*, and *life*, and *Spirit* of things in himself; and all things of this Creation are but Shadows and Images of this *Truth*, and the outward *forms* of that *glory;* this *Truth* makes *free*, John 14. 6

the Sons of God, [illegible]
Spirit of *the Lord is, there*
berty: And therefore as *Tr*
in any, so is *spiritual libert*
the Spirit of *bondage* in them
away, and such are disburde
the legal *terrors*, *fears*, of th
delusions, *false conception*
ditions under which they hav
as they grow up into *Trut*
Spirit of *Truth* only *teach*
reveals this *Truth;* and open
treasures of *wisdom* and *kno*
which are in *Christ*. *Truth*,
it be but one, yet it shines
many *streams* of *glory*, an
like *day;* in Jesus Christ this
of *truth* appears that *truth*, o
or true *brightness* of God,
that *truth* of this *Creation* c
[illegible] and all *truth* o

and loose vanity of the world; and therefore we are said to have our *loins girt* with *truth;* the *girdle* of *truth*, as it were, binding us up, and keeping close in Spirit to the Lord; there is a *fulness, settlement*, and *establishment* in *truth*, as in things of this world; there is a far more *solid* and *real* enjoyment in the *substance* of *things* here than in their *shadows, counterfeits*, or *pictures*, because there is a *nature*, or *Spirit* and *life* in that thing to be enjoyed, and answers the Spirit and life of him that enjoys, by communicating something substantial, *solid*, and *proportionable* than *images* and *shadows* are. So it is in the *truth, Jesus Christ*, in whom is *life*, and more *excellent, glorious*, and *spiritual* form, or *life*, exceeding the *nature* of things here, and communicating more *true* and *solid glory*, than all things here, which are but as shadows to that, as other things are shadows to them; therefore, says *David, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness*, as if the *face* or likeness of God, which is *Jesus Christ* the

Eph. 6. 14

image of the invisible G
only satisfy; and the so
a prospect of *light* and *glo*
awakened, till when, it is
and in *dreams* and *visions*
spirit, all the life and disc
sense and *reason* being b
rather than *true* awaken
therefore the more any
seen of *truth* in *Jesus*,
spiritually and *highly* t
of all outward things,
satisfied in the mere *lett*
of them, but in the *spiri*
them, and true life of th
is *Jesus Christ*.

The Mystery of tru tian Liberty fro not from Man, Power of Men.

WE have hitherto fi
paper with *Script*
sons, and *Arguments* fo
of conscience, and thus
been well in order to the
those whose consciences i
things run *cross*, *cont*
destructive to others, bo

and *practice*, so as when *Christians* are under several *forms* and *administrations*, and these diametrical, or opposite to each other, and mutually *contradicting* and *expelling* each other, here can be no Peace nor Preservation of all, but from an *indulgency* or *liberty* in all; and this is such a liberty as *men* may give to *men;* this is the liberty of the *outward man*, and is upon the old *legal*, and *first Gospel* or *New Testament* account, as in the mere *letter*, as in those Scriptures; but this is yet below the true *Christian Liberty*, and a mystery unwritten, which is *originally* from the Spirit of *God*, and is merely *spiritual*, and works from a pure enlargement of *Spirit*, and a true *spiritual Prospect* of all *outward things*, which is an *image* of that *liberty* which is in God, who appears under his several *forms* of Creation *pure* and *holy* in *himself* or his own *nature*. But this is a *mystery* yet, and a *land* of *peace* and *purity*, not yet clearly discovered; nor the *right inhabitants* of it, but to some; and this *liberty* will further appear as

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the *practices* in th
them.

A Discovery o
Attainment
testants gene
Mystery of

Gen. 1. ADAM was the
ated after G
Gen. 2. he was a *public*
1 Cor. 15. 48. *sinning*, *sin* entere
Rom. 5. 12. *death* by *sin*; the
Exod. 20. wards revealed by
wherein was a *co*
image or *righteous*
Rom. 5. 12. *man* fell, and unc
nation of which al

was by *Jesus Christ*, the *Son* of *God*, born of a Virgin in the *fulness* of time made under the *Law*, and fulfilling the *Law*, bearing *our sins*, crucified, *dead*, *buried*, and *risen*, *ascended*, and *entered* into glory, and sitting at the *right hand* of God, making intercession for us; and by the *Preaching* of this *Jesus Christ* in the Ministery of the Word which he hath set in his *Church*, a true and lively *faith* is begotten in the hearts of men, such as are *elect* or *chosen* in *Christ* before the *foundation* of the world was laid, not from any *works* foreseen, but of God's mere grace; and by this *faith* so begotten, they apply *Jesus Christ* and all his *merits* to *righteousness* and *justification;* and through this, and the sanctified use of all other ordinances of God, as *Preaching*, *Prayer*, *Sacraments*, the regenerate are more and more sanctified, and so built up in *graces* of *faith*, *repentance*, *love*, *new obedience*, and made to persevere through the power of God unto salvation: Nor is the *Ministery* of the *Law* useless in this, the Law being a part

Rom. 8. 3. Luke 24. 46, 26.

Heb. 9. 26, 24.

Eph. 4. 8, 9, 10, 11.

Rom. 10. 17. Eph. 1. 4.

Eph. 2. 8. 9.

Rom. 3. 22, 28, 25.

1 Cor. 1. 18.

2 Pet. 1. 5, 6, 7.

Gal. 3. 24

of this *Ministery* to
Christ, or to make t
for *mercy*, they dis
misery by the prea
Law, it being God's
in Scriptures not to
Mat. 11. 28. *pel* without this *pr*
humiliation and co
men so *humbled* and
the *Law* are only fit
of the *Gospel* or of J
Act. 1. 11. This *Jesus Christ*
to be one ascended
that *body* he appe
sitting at the right *h*
and in the figure of *g*
according to which
1 Cor. 15. shall be glorified in th
bodies; and in Jesu
glorified in *flesh*, and
into his *Father's gl*
lieve; and to the I
this *figure* and *form*
out them they are c
faith; and through
thus they believe that
tified, and through
God in this *Jesus C*
sanctified.

Of Faith.

FAITH, they say, is a *grace* wrought by the *Spirit* of *God*, whereby a *believer* rests upon Jesus Christ for *justification*, and this they call *faith* of *adherence*; and when this *faith* works through love, *obedience*, *self-denial*, and other *fruits*, they call it faith of *assurance*; for, they say, *assurance* is obtained through the *Spirit of God* bearing witness in promises and *good works*, as well as by itself; and faith, working thus, is *sanctification* too, or *holiness* wrought by *graces*.

A further Discovery as to Free-Grace.

THEY believe *Jesus Christ* ascended in the *body* accordingly, and glorified in *flesh*; and through *Jesus Christ* thus ascended, and sitting on the right hand of *God* in this *figure* and *bodily form*, they accordingly conceive all *graces* of *Spirit* to flow forth

faith, but an *antec*
before *faith*; they h
to be *righteousness*
tion to a *sinner*, a
justified before the
pent; faith and
fruits of *righteousn*
tion, Christ being g
Luke 4. 10. *eyes of the blind*, c
prisoners out of p
that all such *rig*
justification cloth
completely through
tion, that all *sin* is
Ezek. a *thick cloud*, and
believers; *Christ*
1 Pet. 2. 24. all *sin* by his *offer*
Heb. 9. 24, 26. *fice* once for all;
the *believer* doth
instrumentally as

sin, being a *righteous person*, at once in *Christ*, and *wholly pardoned;* but all this *righteousness* and *justification* they take upon the account merely of *God's imputation*, of *Christ* without us, or in heaven, who calleth *things that are not* as if *they were;* and they look upon all *works* and *duties*, *&c.* as *works* flowing from *love*, and from *justification* or *righteousness*, not directed to *justification* or in any order to it; we *believe*, *repent*, *love*, *and obey* (say they) not that we may be *saved*, but because we are *saved;* and any other *way of believing*, *obeying*, *&c.* they look upon as *legal*, and not so purely *Evangelical;* and they hold forth all the work of *justification* and *righteousness* to be of mere grace, and that all Gospel promises are *free;* and *Christ* is freely offered to *sinners* as *sinners*, in the *Ministery* of the *Word.*

So as their highest attainment is this, that God doth all to *sinners* in mere *grace;* that no *sin* is imputed to *sinners*, but they are pure only by imputation; and so no

Eze 6, Eph 8, 1 C 30

14. from *bondage*, or fro
ward Commandme
Matt. 9. 13. 1 Tim. 1. 15. *Gospel* or *grace* of (
is *free*, and in *free p*
so to be *preached* t
sinners.

See Confession of faith made in this Assembly.

They, commonly (
terians, Independents
&c. hold all points (
to *justification*, s
faith, *&c.* the *min*
word and *Sacramen*
call *means* of *salvat*
hold alike with the
testant; this being

Confession of the seven Churches.

Articles of the Church of England.

Articles of the Chur
made by the *Bish*
firmed by Queen *El*
James, and King (
there hath been no

And all the *Reformation* that hath been endeavoured, hath been only in some outward things, as *Discipline* or *Church-government*, and some outward ordinances of *Baptism*, and the *Supper*, not any purer or more glorious discoveries of *God*, or the *Spirit*, or *Jesus Christ*, or our union with the *Spirit*, or *glory*, as to *spiritual* things, or *Christ* risen, but as to *Christ* in the *flesh*, or under the *law*, of which these *ordinances* were a *sign*.

A Discovery as to the general Point, or Christ dying for all.

THEY say the Scriptures hold forth all *sinning*, and *Christ dying* for all, and the *promises* of *Christ* generally to *all*, upon *condition*, and *exhortations* to all to repent, *believe* and come to *Christ*; and therefore conclude the Lord *Jesus* or *second man* was given from the *Father* to give a price of

Rom. 5. 12. 19. 2 Cor. 5. 15. John 3. 1 2 Pet. 3.

redemption for all those who fel
in the *first man;* and those, the
say, were all *mankind*, and wit
Christ a *Ministery* of *reconcilia*
tion and *graces* to all that will no
wilfully *reject*, or refuse, or pu
Mat. 23. 37. by the *offers* of *grace* and *salva*
2 Pet. 3. 9. *tion* so tendered, but remain *pa*
sive, and so far as in them *lies*, no
John 1. 11. oppose the *Spirit* and *means* o
grace, though they acknowledg
they can do nothing of themselve
to obtain *faith* or any other *wor*
of *salvation*, but all that is merel
of the *Spirit of God* working i
those who are *called;* and upo
these general terms of *grace* the
affirm also the *election* of som
which they conclude from the
work of *God* in them who ar
called of God through the *mea*
of grace, they not *resisting* th
call, or present *offer* of *grace*.
2 Pet. 3. 9. And this they say is the *Gosp*
of *salvation* preached to *all*, whic
all may *receive* if they *resist* not

The last Discovery, and as some say, the highest and most glorious, concerning the whole Mystery of God to Men, and this Creation.

GOD being infinitely *one*, yet in a three-fold manifestation to us, of *Father, Son, and Spirit*, would make out himself in an *image* in this *Creation*, or *nature*, and therefore he takes to himself *one part* of it into *union* to *himself*, according to one *way* of *manifestation*, called in Scripture *light*, *love*, *grace*, *salvation*, *father*, *bridegroom*, *glory*, and that part of *nature* which enjoys *God* in this manifestation of *grace* or *salvation*, is called the *Angels*, the *Saints*, the *Elect*, the *Son*, the *Tabernacle* of *God*; the *new Jerusalem*, the *Temple*, the *Spouse*.

He takes to himself the other part of the *Creation*, and there he is *present*, but not in this way of *grace* and *light*, but of another

manifestation called *law*, *justice*, *wrath*, *everlasting burnings*; and these are called *devils*, *wicked men*, *flesh*, which live in *God*, and subsist in *him* as *creatures* in their *being*, but not in his *grace* and *glory*, not in that *manifestation* of his, the *light shining in darkness*, *but the darkness comprehending it not*.

Psa. 139.8. Acts 17.28. Col. 1. 17.

John 1. 5.

This is the *mystery God* is in, as to this *Creation* and the brighter part of it, as to *Angels*, *Saints* and to the darker part of it, as to *devils* and *wicked men*; and *a* that *God* doth here below, und the *Sun*, is to *preach* this in seve *ways* or *ministrations*, as in *appearances* of this *Creation*, *light*, and *darkness*, and in *Scriptures*.

The Scriptures are no other a way or ministration by *lett* this mystery, and all the pas there, from the first *man* t *second*, from the *Old Test* to the *New*, with those tw appearances of the *two* *Adams*, were but a *minis* *way* of *God* to signify o this *mystery*; and so all

John 5. 39.

Gen. 1. 1 Cor. 15. 47, 48.

we read of, as of *Cain* and *Abel*, Gen. 4.
Isaac and *Ishmael*, *Jacob* and *Esau*, Gen.
Israel and *Judah*, *Saul* and *David*, 1 Sam.
Judas and the *Eleven*, *Christ* and Acts 1. 25.
Antichrist; and thus these set forth and *figure* this *mystery*.

They say *Adam* was a way by which God preached first to *man*, and was not the first *man* in whom all stood and fell, but a way by which this *mystery* of *God* was made to appear first to the *Creation*, and *Adam* held forth *nature* or a part of this *Creation* in communion with *God* as to *grace* and *love*, while he stood, and another part of the *Creation* or *nature* out of *communion* with *God*, as to *love* and *grace*, but in communion or union to God, as to *law* and *justice*, or *wrath;* and thus they interpret those *Scriptures* of *man's* first *glory* and *fall* less in the *very letter*, and more in the *mystery*, and according to *Adam*, in this two-fold *state*, were all the rest, *Cain* and *Abel*, *&c.*

They say that *God* in the *Old Testament* preached this mystery, though more darkly, and in *shadows*, as in the *law*, and *sacrifices*, Gal. 4. 21, 23, 24, &c.
and in the children of the *bond-*

woman, and of the *free*, of *Is*
walking with *God*, and *apost*
And that the *Gospel* or *fi*
of *time* of the *clearer* discov
this *mystery* was the *Lord*
himself, or *God manifest* i
flesh, or as in *one man*, a *fig*
the *whole mystery* as to *grac*
love, or *God in flesh*, or in h
of *God* in that other *part*
Creation, his *Church* or *Sa*
And all that *God* did in this
and *particular* manifestati
flesh, as in one *man*, was o
more full, clearer, excellent
spiritual Ministery of the m
of salvation; therefore *Chr*
called a *Minister*, one *sen*
Apostle. And all that *Chri*
Luke 4. 18. from his *childhood* to his *cr*
Heb. 3. 1. *ing*, *death*, and *cross*, was
covery of *God* by this *figure* i
whole *mystery*, how *God* is
his, and how he *works*, and
his times of *law*, of *graces*
Gospel, of crucifying and of
up all to *death* through the
nal Spirit, which is the *blo*
Heb. 9. 14. the everlasting *Covenant*, or
whereby *God witnesses* to his
ple that he is their God, and

his people, by killing all the *strength* and *life*, and *power* of the first *Creation*, and carrying it up into a more excellent and glorious *life*, his own *Spirit*.

And so all Christ's *birth*, *growing*, submitting to *ordinances*, *crucifying*, *death*, *burial*, *resurrection*, *ascension*, were so many discoveries as to us in the *flesh*, of the *whole* mystery of *God* in the *Saints*, made out in these parts and *degrees*, and several *ages* and *conditions*, to shew how God weakens and brings to nothing the *life* of *nature*, or of this *Creation* in which he will dwell and make his *Tabernacle*, and carry it up into a higher and more excellent *life*, even himself and his own *glory*. John 17. 22, 23.

So, as they say, all that is spoken of *Christ*, as in that *person* that was *born* of a *Virgin*, who was *circumcised*, *baptized*, *crucified*, *dead*, and *buried*, *risen*, and *ascended*, is spoken in *figure* of the whole *nature* into which God *enters*, or is born into the *world*, and so takes our *nature* along with him through several *administrations* into *glory*.

So as the sum of all is this, that

to do.

And he
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Rev. 17. 2, 3. &c. *I saw a w*
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of Blasphem
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was arrayed
colour, and a
precious stone
a golden cup
abominations,
written, mys
great. And
drunken with
Sainte

concerning the *mystery of iniquity* these things will arise.

That the mystery of iniquity or Antichrist is a false *Christ*, or false *anointed one*, that is, when any other thing but the *Lord* himself is in the *place* or *office* of *Christ* unto us, either our own *righteousness*, as our *Priest and Sacrifice*, or our own *wisdom*, *wit*, or *reason*, as our *Prophet*, and *Teacher*, and *Interpreter* of *spiritual things*.

ἀντὶ pro vice *or* adversus.

And this *mystery* of *iniquity*, or *Antichrist*, is from a *falling away* first, that is, from a departure from God, and the life and light of God, and *dependency* or *subsistence* in *God*, that is, when *man*, or the *spirit* of *man* will subsist of itself, live in itself, and be *wise* of itself, and *worship* of itself, and be *righteous* of itself; this is the *man* of *sin*, or *son* of *perdition*, or *flesh* which *God* will *destroy*; and this *Spirit* of *Antichrist*, or *man fallen* thus from *God*, sits in the *Temple* of *God* as *God*; that is, is in all *forms* of *worship*, and there *lives*, and *reigns*, and rules the whole *man* into a fleshly *obe-*

dience; and his coming or appe
ances are as *Satan*, that is,
spiritual wickedness, *transfor*
ing himself into an *Angel* of *lig*
teaching, *interpreting*, *reveal*
the *mysteries* of *God* in car
reason and *wisdom* by natt
parts and *arts*, not in the p
Spirit and *anointing* of *God*, a
so performing all things, in or
to *God* and his *worship*, and *co*
munion with him, by lying si
and *wonders*, and *all deceival*
ness of unrighteousness; for wl
the *spirit* of man, in its own *w*
dom and *power*, acts in the *p*
tence of *God* and to *God*, and
the mighty *working* and *power*
Satan, it doth bring forth *si*
and *wonders*, even things *wond*
ful in the *eyes* of the *natural* m
and such things as are very *sig*
very *images*, and *shadows* of *S*
ritual things, though not the thi
themselves.

And the *appearances* of this *m*
of *sin* are many and divers, the
fore called many *Antichrists;* a
as this *man of sin* opposes
Lord Jesus in *spirit* and *light*
is called the *beast*, that *asce*

out of the *earth*, or the lowest part of the *Creation*, the *flesh;* and by the *fire* or *fleshly* counterfeitings of the *Spirit*, which he works in the sight of them that dwell on the *earth* or of those that are in the *flesh*, he *deceives;* And yet such is the *power* of this *beast* or this *spirit* of *flesh*, as it constrains *men*, and *compels* them, and overcomes them wholly to its own *power*, making such in whom it reigns to receive a *mark* in their *hand* and *foreheads*, that is, to *own* and *profess* this fleshly *wisdom* and *actings*, and to practise and put forth the power of it against *Christ* in *Spirit*.

And this is that *whore* too, for when the *spirit* of *man* is departed from *God*, and the *life* of *God*, it is become an adulteress, having left its *first love*, or *husband*, which was the *Lord* himself, and sits upon a *beast*, even upon the *flesh*, a *beast* of *scarlet colour*, that is, *bloody* and *persecuting* the precious and spiritual appearances of the *Lord Jesus*, and this is a beast of *seven heads* and *ten horns*, which *heads* and *horns*

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and *power*, and the *s*
ten figures of *perfection*
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for the *number* of the *be*
number of a *man*, and yet
ber is but 666, that is,
number of weakness and
tion, and *work*, or *bond*
the number of *God* or
which is *perfection* and

And the *whore* is ado
gold and *pearl*, which
excellencies of *nature* a
of *worship* and *Script*
which she *decks* hersel
adorned as a counterfeit
Christ, and upon her *hea*
tery, that is, all this appe
hers, even her *highest* and
her *head*, is *mystery* to
are made drunken with t
her *fornications*, or spiritu
doms and *idolatries*, the
ing none of these, but all
mystery to them.

And this *Antichrist* is
denies *Christ* coming in
God in his *people*, who
and *coming*, that is eve
out in *fresh* and *gloriou*

ries and *manifestations* of himself, forbidding all beyond them as *new lights* and false *revelations*, and fixing *God* and his appearances in their *Conceptions*, *Votes*, and *Results*, and *Counsels*, and Consequences, and *Conclusions*, and *Laws* of worship.

This Antichrist thus described is found in *man*, or the *spirit* of *mere man*, in all his *departure* or *falling away* from *God*, in all his lying *signs* or *counterfeitings* of the *spirit*, in his sitting as *God*, in his being a *beast* or opposing the *Spirit*, in his *scarlet* colour, or his crucifyings of *Christ* in us; in his denying the *Lord's* coming or further *manifestations* of his *light* and *Spirit* in us, and thus *quenching the Spirit*.

And from hence he flows out and spreads himself in the world in all Idolatrous *forms* of *worship*, in all false *interpretations* of *God*, and of the *truth* as it is in *Jesus*.

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bation of some; and though there be in this a more general ministration of *Christ* held forth according to the *letter*, yet they say it goes not so high as the *mystery* of *Christ* in *Spirit* and in pure *glory* and *truth*, but of *Christ* in *glorified flesh*, and as in one single *person* or *figure* of a *man*; and all end but in a *fleshly* spirituality, and in an attainment as to the mere *letter* of Scripture.

The Free-Gracian.

THEY that have discovered up into *free-grace* or the *mystery of salvation*, singled out from *conditions, qualifications, and works*, some say, attain no higher in that than a discovery merely beyond the common *Protestant*, both going no higher than a *justification* by imputation, and through *Christ* after the *flesh*, as in one *single person* or figure of a *man* glorified in *flesh*, or the *body* without, and in a *local* glory, or a circumscribed nature, and putting all the *righteousness* upon a mere account in God, and all the taking away of sin or sinful

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A Discovery of Prayer.

THAT which hath been discovered concerning *Prayer* is this: First,

That they who could not pray in the *Spirit* might use a *form* of *prayer*, as *John taught his Disciples*, and the *Lord Jesus* his, in that of *Our Father*, *&c.* and *David* in the *Psalms*; and the *Apostles* and *Christ* himself are found in the same *form* and *expressions* of prayer very often: *he went away and prayed the same things again; Moses* prayed, *arise, Lord, &c.* and again, *arise, Lord;* this is the *first discovery*, and is *truth*, though *truth* in *weakness* and *infancy*.

A further discovery is, that prayer is rather a work of the *Spirit* than of any *form*, and that no set *form* ought to be put upon the *Spirit* of *God*, but what it freely *breathes* and *speaks*, and all constant *speakings* to *God* in this (as they call) a conceived way, or *impremeditate*, or *extemporary* way is taken commonly amongst *Christians* for *prayer* in the *Spirit*, and for that

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Rom. 8. 26, 27. *revelatio*
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and *spirit*
God in the
speakings
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in us, are
petitions a
memory, a
and *dictate*

prayer is far worse, by how much it *transforms* itself more into an *Angel* of *light* and is not, sitting in the *Temple* of *God* as *God;* or pretending itself to be the *Spirit of God,* and is not, being more properly the *flowings* and *breathings* of *reason,* and the strength of *man's* wit, and *memory* and *affections,* and is constantly performed in *public* and *private,* and thus *fire* is fetched down from *heaven* in the *sight* of *men* that dwell upon the *earth,* or such as are yet more *below* than above, or in *heaven,* and *Spirit:* and thus the people of *Israel* prayed, whose *prayers* were an *abomination;* thus the *Pharisees made long prayers, &c.*

Isa. 1.

Mat.

So as *Prayer* then, according to this *discovery,* is the *Spirit* of *God* only *revealing* and *speaking* in the *people* of *God,* we know not what *to pray for* as we *ought,* that is, *we,* as *we* are *ourselves* know not: And therefore all that we pray, and not the *Spirit* of *God* in us, not that Spirit of *Prayer,* spoken on in *Scripture,* is but the *Spirit* of man *praying,* which is but the *cry* of the

Rom. 8. 26, 27.

Rom. 8. 26, 27.

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perfect *Pra*
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the *Spirit*

or *this time;* whatsoever *ye ask in prayer, believing, &c.*

And all other *askings* or *seekings* of God which are not thus in *Spirit,* and in the *will* or *mind* of God in some *evidence* or pure work of Spirit, or raising of *Spirit,* is but the *askings of creatures* as *creatures;* and thus all mere natural and carnal *people* pray, and are heard and answered many *times,* in the *mercy* and *goodness of God,* who makes *his Sun to shine upon the just and unjust.*

All *exhortations* in *Scripture* to this *duty* of *prayer,* as *seek ye my face, pray* continually, *watch* and *pray,* be fervent in prayer, *ask and ye shall have, &c.* are only then rightly, *effectually,* and properly *applied* and *obeyed,* when the *Spirit* of *God* doth it in the *Christian,* when the *Spirit* of God breathes in and reveals the *will* of *God,* and acts in the *duty* or expressions, and the *Christian* speaks in himself, or in presence of others, that *mind of God;* and so this Spirit of *God* clothes itself in flesh, or *letter,* or expressions, as to the *outward man;* and they who say *Amen* in the *Spirit,*

closure,

Prayer is th
or fainter
Spirit of
while he is i
God is no
and *glory*,
for where
seeking,
perfect r
ency, an
while C
and not
Rom. 8. *liberty*
under t
God, c
to a *f*
Al

John 16. conce
23, 24. of th

, my *grace* is sufficient 2 Cor. 12, 7, 8, 9.
or is it not enough that I
:e for thee in all my *deal-*
'ispensations towards thee,
upon *that?* and the *Lord*
ıself prayed, Father, *if it* Mat.
:ll *let this cup pass;* yet
s he was more the *mani-*
of God, Father, not as *I*
is, not as *I*, or that of
ıe, but as *thou* wilt; and
'istians, wanting the clear
ɔus *revelation* of the *will*
pray for *such* and *such*
ır the *obtaining* such and
:ies, and *removal* of such
miseries, being all this
the *dark* to the *will* and
he *Lord;* when, as if the
e *Lord* were seen or dis-
hey would *rejoice*, and be
such *conditions*, and learn
ınt as well as to *abound*,
want such or such things Phil. 4. 11, 12.
rd takes from them, and
in the *Lord* without those
with *those things*, which
et *state* of the *Christian*,
or *peace* in figure to that
fulness to be *revealed* in
nose Christians as are in

some measure in this *light* or *glimpse* of the *fulness* of *God*, are entered upon the *borders* of *Canaan*, and are feeding upon some *bunches* of the *grapes* of the *promised land.*

A Discovery of the Law.

SOME say, the *Law* is obligatory and binding to all *Christians*, because moral, and so perpetual, and that it was *revealed*
. 19. because of *transgressions:* And that the *Law* is of no less *efficacy*
7. 7. now than before to reveal *sin* and *convince* of sin, and that Christ
. 17. came not to *destroy* the *Law*, but to *fulfil* it; that the ministery of the *Law* ought to precede and go before the *Gospel*, because none ought to have *Christ* offered to them in a *promise*, but such as the *Law* hath *humbled* and *prepared*; that *God* doth *sanctify* the Ministery of the Law to *conversion* and *sanctification* of his *people*, and such as *preach* it are not *legal*; thus the *Protestant* in general.

Others say that a further *discovery* of the *Law* is this.

That the *Law* was a discovery or appearance of *God's righteousness* and *man's*, according to the *nature* of both, as in the first *Creation*, God is revealed in the *Law* to be *one God* and only to be *worshipped*, and no other *Gods* but *one;* and *man* is *revealed* in his first created *righteousness*, love thy *neighbour as thyself*.

Mark 12. 32. Exo. 34. 14. Luke 10. 27.

The *Law* is in every one by *nature*, *accusing* and *excusing*, and God's transcribing it into *tables* of *stone*, was to set before man a testimony or *witness* in the *letter* of what *Law* he had inwardly, the *Law* is *spiritual*, and to bear witness to his *Apostacy* and *falling away*, and to all his *sins*, *transgressions* and *enormities* committed.

Rom. 2. 1

Rom. 7. 14.

Moses and the *Prophets* were *Ministers* of it in the *letter*, the *Law* was given by *Moses*, it being first delivered or preached by the *Ministery* of *Angels*, or *dispensation* of *Angels;* the Lord Jesus himself and the Apostles were *clearer* and more *spiritual Ministers* of it.

John 1. 1

Mat. 11. 13. Heb. 2.

Math. 5. Rom. 3. 31.

The Law, as it is in *letter*, and in the *Ministery* of *Moses*, and

Heb. 10.

Rom. 8. 15. Heb. 2. 14, 15. *legal ministe*
and brings fort
age in those
Law, working
timonies of *go*
the *law* of *n*
Rom. 2. 15. and *strengthe*
flesh.

The Law,
shadow, or *im*
ritual righte
Ministery of
Mat. 3 3. *ness*, as *John*
way; and the
an outward *pu*
as the *letter*
Law is; and
God's first
ner.

Men may

eousness is but to *bondage*, compared with the higher *law* or *Spirit* of *life*. Rom. 8. 2.

The *Law* curseth all *unrighteousness* as to the *flesh* or *man sinning*, and it is that *standing* condemnation of *flesh or sin;* the *Law* was revealed because of *transgression*, and *cursed is every one that continueth not in all things that are written in the Law.* Rom. 3. 19, 20. Gal. 3. 10.

All the *repentance* and *reformation*, which the *Law* or mere *ministery* of the *letter* works, is not *spiritual* but *legal;* and yet, if in *order* to a more *spiritual* or to *Christ* in Spirit, it is of the *nature* of *John's* Ministery, a *preparatory* and *figure* of more *glory* and *truth* in substance. John 1. 17. Heb. 10. 1.

The *spiritual* man, who lives in the Spirit, is not under the mere *law* of the *letter*, but it is according to its *spirituality*, the *principle* and *spiritual life* of him, so as such are not under the *Law* but under *Grace*, and not in *bondage* and *fear* but *love; perfect love* casting out *fear*. Rom. 6. 14. Rom. 7. 1—6. 1 John 4. 18.

They that are true *spiritual* comprehensive *Christians* know in

what order and subservie
place the *law*, as it is in a
tery of *letter*, when as the
Christian, in the first disco
Christ or *Free Grace*, lool
all *Ministrations* below
legal, and so is carried out
pose them too disorderly.

A Discovery of Duti
Works.

SOME say that duti
works are *fruits* of *fa*
of the *habits* of *grace* in
are the conformity of a *Ch*
to the *Commandments* anc
of *God* revealed in *Scriptu*
that *duties* are to be done l
commanded, and that they a
ways and *means* as God h
pointed a *Christian* to wal
salvation; and that accor
these are performed more
strictly a *Christian* ought t
himself or *approve* himsel
that *Christians* are to wai
God in *duties* for the *Spi*
for all other discoveries of hi
thus the *Protestant* in gene

Gal. 5. 22.
Col. 1. 10.
Mat. 7. 16.
Mat. 5. 16.
Mat. 28. 20.

1 Tim. 6. 18.
Heb. 10. 24.
James 2. 14, 18.

1 Cor. 11. 28.
2 Cor. 13. 5.

Others say that the *duties* and *works* of a Christian flow from the *Spirit* of *God*, of *love* and of adoption, else they are but the *performances* and *obedience* of *servants*, not of *sons* and such as are *born* of *God*.

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Ro
1.

That the mere *Commandments* or *letter* of *Scripture* is not a *law* to a *Christian* why he should walk in *duties*, but the *law* written in our *hearts*, the *law* of *life*; and this is the *difference* of duties and performances under the mere *Old Testament dispensation* and the *New*, or pure *Gospel* or *new Covenant*, the one or that of *Moses* was a *Ministery* from *without*, that of *Christ* from *within*, and that *duties* in the *letter* are but *Images* and *figures* of what the spiritual man doth act from that *life* of *Christ* in him, not as things *commanded* him, nor in relation to *heaven* and *hell*; because such *obedience* and *actings* are of *service*, and acted as first from *without*, and *mercenary* or of *price*, and for *salvation*.

Ro
1

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1

A Discovery of outwa
Ordinances.

SOME say, outward *Ordina*
are *Commands* of *Christ*,
therefore to be done because
are *Commands*, and that they
sanctified by *God*, and his *Sp*
and that we are to wait on *Go*
the use of *means*, and that spiri
things are conveyed by C
nances into the *souls* of *men*,
says the *Protestant* generally.

Others say, That outward C
nances as in the *letter* are the
Testament Ministration, or a *L*
ministration of *John's* minister
Christ under the *Law*, or in *f*
and that such *Ordinances* as
Lord Jesus commanded whil
was in the *Ministery* of the
made under the *Law*, a *minist*
circumcision, and not comman
Christ as in mere *glory* and *sp*
nor a ministration of his as in
more excellent *condition* and
not distinguishing *Christ* a
flesh, and so *teaching* and
manding, and as in *Spirit*, a

istering in *pure spiritual light glory*, is the reason of all such *al* doctrine and *use* of *ordinances* in bondage, as is this day the *letter:* Other of Baptism, :. or *Church fellowship, &c.*

That the *new Covenant* or *God* vealed in his, and teaching *his* not by any *outward* way or *ministery* or *means*, but by the *inward* or *unction* and *anointing*, ye are all *taught of God;* no man shall *teach* his *neighbour* or *brother* any more, saying, *know* the *Lord;* and all *conference* and discoveries in *letter* or *speech* is but mere witnessing to the *Lord* and the *discoveries* of *God* of what we are *taught*, not any *ministery* (as formerly) for *teaching*. Heb. 8.

No outward *ordinance* or *ministration* of the creature or of *letter* can *convey* or confer or bring in pure *spiritual things*, there is a great mistake in that, and they are but *signs* and *shadows* of *spiritual* things, and they are to the *Spirit* in the *New Testament* as the *shadows* of the *Old* were to the *flesh* of *Christ*, figures and *perishing* John 3. 8. 2 Cor. 4. 18. Heb. 10. 1.

Col. 2. 20. 1 Cor. 11. 26. things and to be fulfilled in *Spi*
and in the coming of *Spirit*.

1 Cor. 13. 12. They are that which are calle
the beholding *God* as in a *glass*
the *seeing darkly* and *in part* th
heavens and *earth* which are to b
rolled up as a *garment*.

A Discovery of the Jews an their Conversion.

SOME say, they are those wh
are of the seed of *Abrahan*
and have *Abraham* to their *Father*
and are *Jews* by *fleshly* birth, an
such as live yet in the Old *Testa*
Rom. 11. *ment* Laws and *Privileges* as *cir*
cumcision, and have the *veil* upo
Rom. 9. 6, 7. their *hearts* untaken away, oppo
sing *Christ* come in the *flesh*, an
expecting the *Messiah* yet in
more carnal *glory*, they shall b
converted and *called* in before th
coming of *Christ* in *Judgment*.

Others say, That the *Jews* wer
but a *figure* of the *children* of th
bondwoman, and of the *Christian*
under the *Apostacy* or in mere *let*
ter and *corrupted forms* of *wor*

ship; and as the *Jew* was reckoned before to be the people of mere *Ordinances*, and of the worship of *God* according to the letter of *Scriptures*, to whom the *Oracles of God* were committed, and to whom pertained, &c. so the Christians generally who are now the people of the *New Testament*, as to *letter*, and of all the worship according to the *scriptures* in the *letter*, are that *Jew* under the *new Testament*, answering to the *Jew* under the *old*, there being two *seeds* according to the flesh and according to *promise*, though they by *promise* or *faith* are counted for the *seed*.

Rom. 9. 4.

Rom. 9. 6. 7.

The calling of the *Jews* is the bringing up the *Christians* from *letter* to *Spirit*, and according to this mystery the *Jews* shall be *called* and *converted* daily; and are; for in the whole *Nations* of *Christians* as of *Italy*, *Germany*, *Poland*, *Denmark*, *Spain*, *France*, *Scotland*, *England*, *&c.* the *Lord* shall call in many by his own Spirit into himself, and shall be revealed in them in *power* not in *form*.

Rom. 2. 28, 29.

which they
they interpret the *cat*
Rom. 11. 28. and not in any such *ov*
vation as *men* comm
Luke 17. 20. not remembering tha
of God comes not wi
as to the world, and
of the *Lord* shall c
upon all the *earth*.

All false W
Ways, prac
science or in
be destroye
Day.

GOD hath a t
come in Sp
fore *Christ* can
time wherein he

ı of *sin* being revealed, hath 2 Pet. 3. 3, 4, 8, 9.
ı *grace* and *long suffering*,
:h patiently borne his being
'd in spiritual *Sodom* or
and therefore he hath been
people under *Popery*, under
ɔacy, and is at this day, not
obation of their *form* but in
mere *love*, *grace*, and *long-*
ıg, and is at this day ac-
ly with the *people* in *Inde-*
:y, *Presbytery*, *Baptism*,
all other *male-administra-*

Lord Jesus hath a *day* and 2 Thes. 1.
be revealed in, which is his
in the *Saints*, when he will
he *World*, and then shall
'ist be consumed, and the 2 Thes. 2.
the *whore*, or *Babylon* in
:dministrations shall be tor- Rev. 17.
and burnt with *fire*, and not
one of *Babylon* shall be
but dashed against the *stones*,
purest *Idols* she hath, even
f *gold* and *silver*, with all
'chandize, *pearls*, and *pre-*
!ones, and *cinnamons* and
and *frankincense*, all things
' *worship*, *&c.* and *adminis-*
though very *sweet* and pre-

cious in the *judgment* of *flesi*
blood, and then shall all the *s*
Indulgencies cease to all
things under which they are
walking, some in *Conscience*,
in *Liberty*, even then when (
indulgency ceases.

A Discovery of Chri
in us.

SOME say it is no othe
habits of *grace* in us, and
a *work* of *sanctification* and
tification wrought by the *gra*
the Spirit; and this they s
Christ formed in us, the *ima*
Christ, the *conformity* to *Cl*
this the Protestant generally.

Others say Christ in us is
we are made the *anointed of*
which is the *Christ*, or the
Cor. 12. *entire Christ*, as one *spiritua*
12. *man.*

And that the *image* of *Chr*
us is Christ manifested in our
'hil. 3. 10. as to *sufferings* and *death*, wh
the *flesh* is *crucified* in the
of *God* and of the Spirit, an
outward man or the *Flesh* is

and *perishing* even *day* by *day*, and is then *dead* when the very *life* of the *Flesh* is *slain*, and we *live* no more unto ourselves, but *God* or *Christ* liveth in us, it being no more *we* that *live*, and *manifested*, as in Gal. 2.
resurrection, or in the life of the *Spirit*, wherein we who were *dead in sins* and *trespasses* are risen with *Christ*, who is the *resurrection* and the *life*, I am *the resurrection and the life*.

The Fiery Trial.

THERE is a State and condition of Christians scarce known, and it is the *fiery Trial*, or that power of God put forth upon the *administrations* that *Christians* are 1 Pet. 4.
under, and so passing out of them into higher *discoveries* of *God;* and the *fiery trial* is the Spirit of God burning up or destroying such an *administration* to a *Christian*, as when a *Christian* passes from a mere *legal state* into a state *less legal* or more *Gospel*, receiving some more precious and sweet *appearances* of *God* in *Grace*, and *free promises;* in this passage there

is a *Fiery Trial* upon that
Administration that was *Le*
whereby man's own righteous
is consumed and *crucified* to a n
excellent discovery of *God;*
even in that more *Gospel-Stat*
a *Christian*, whereby he enjoys
in that *ministration* of *graces*, g
and *Ordinances*, there will b
fiery Trial in a *Christian's* pas
into more glorious *manifestat*
of *God*, and there will be a *burn*
and *torment* even in that *minis*
tion of his *graces* and *gifts*, &c

And this State is *Prophesie*
in that Scripture, the sun shal
turned into *darkness*, and the m
into *blood* before that *great*
notable day, that is, not only
Lord Jesus, the *Sun*, (as some
will be as *darkness* to the *wo*
&c. but all that which was the g
and *light* of a *Christian*, and
way of communion with God,
Sun, and *Moon*, and *Stars* sha
darkened and become as *blood*
fore that *notable day*, or that n
excellent *revelation of God:*
2 Pet. 3.10. that of *Peter*, *but the day of*
Lord will come, *&c.* in the wh
the heavens shall pass away wi

ise, and the elements shall
h *fervent heat; the earth*
l *the works that are therein*
burnt up; which is not
'*rophecy* of the last *judg-*
ıt of the *particular judg-*
ɔn *former administrations*
istian which is *figured* out
:*avens* and *earth*, and *ele-*
hich are those *more* or *less*
administrations, and the
hat *trial* by the *Spirit* of
ich as *fire* burns and *de-*

s accordingly *figured* out
o the *Corinthians*, The fire 1 Cor. 3. 13, 15.
'*y every man's work, of*
'*t it is;* If any man's *work*
burnt, he shall suffer loss,
ork is those several *admi-*
ɪns of *gold, silver, precious*
vood, hay, stubble, which
ler the *revelation* of the
glory of *Christ*, or *fire* of
t.
s further *revealed* in *Re-*
s, 2. 9. I know thy *works*
ulation and *poverty, &c.*
shall have *tribulation* for
'*s*, this was written to the
of *Smyrna*, or to all *Chris-*

former a
bondage, priso
at all they ha
all *former thin*
as *nothing*, and
a more excell
God.

This is likew
of it, the *cross*
Phil. 3. 10. *fellowship* of (
crucifyings, a
Christ crucified
administration
in the *flesh*, a
more *glorious li*
of *God* the *Fath*
tian is to take
1 Cor. 1. 17, 18, 23. to bring his *hig*
administration t
1 Cor. 2. 2. to have them all c
discoveries of

tions and *withdrawings* of God, en as they are the *presence of d* upon such *administrations* king them dark and *wither* and *sume*, and the bringing in of a ner and fuller *glory*.

od in Heaven or in a Place of Distance as to our Infirmity.

MANY *Christians* in their *conceptions* of *God* and *yings* or *addresses* to *God* con-er him as in a *local glory*, and *change* the *glory of the* incor-ptible *God into an image made e to corruptible man.*

God is *infinite* and *all* in *all*, d whither shall *I go* (saith the almist) from thy *spirit*, or whi-r shall *I fly* from thy *presence*, d where is the *place* of *his rest?* Isa. 66. 1.
d say not in thy heart who shall *end into heaven to bring Christ* Rom. 10.
vn from above? The *word is h even in thy heart*, the *word* ith the Apostle) that *we preach*, ich *word* was *Christ* the eternal *ord*, which was with *God* and

God's residen
all such disco
place or *dist*
man and to the
and therefore *p*
not to *God* no
or *distance*, b
him and about
embracing him
under him; a
of God as he
or any such *g*
ministrations h
nor considers
discovery, bec
worship someth
is not *God*,
down at the *f*
some glorious
worship there.

ed in *those* as in a *glass* darkly,
we have not seen his shape,
heard his voice.

The Spiritual Sabbath.

THIS *Mystery* of *God* was
held forth first in the Cre-
on in that of the *seventh day*
ich God was said to *sanctify*, Ge
ich was no other than the en-
ment of *God* in the *Revelation*
himself, who is perfect *rest* and
bbath in his own *glory*, the *six*
ys being accordingly a *figure* of
Christian in bondage or under
tive and *working administra-*
ns, as those of the *Law* and
ospel are, as all forms of *wor-*
ip, *duties*, *graces*, *prayer*, *Ordi-*
nces, *&c.*
This *Sabbath* was *a* sign to the
ople of God in *bondage* or under
law, and the *Lord Jesus*, in
Active and *fulfilling* Adminis-
ation while he was in the *flesh*,
as the *Antitype* of the *six days*,
d his entering into *glory* was L
at very *Sabbath* and *rest*, which
as the *bosom* of the *Father* from
hence he came and where he J

Heb. 4. *maineth*
people of
entered i
from his
his, that
ing fulfil
the *law*,
rest, so
the true
was the
us the
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fulness
day *sa*
little
one *d*

The Gospel as in its own Glory, and as in the Scriptures of the Old and New Testament.

THE *Gospel* is *everlasting*, for it is the *tidings* and *Revelation* of *God*, in *love*, *grace*, or *mercy* to his, or *God manifested* in *flesh*, or making his *Tabernacle* with men. Rev. 14. 6.

This Gospel, which is no other than the *mystery* of *Salvation*, *revealed* or *declared* in Spirit to men, is clothed in several *administrations*, as that of the *Old Testament* and the *New*, the *Scriptures* of *both* being the *Revelation* of *heavenly* things by *earthly* or created things, or by *natural forms* and *expressions*, so as the *letter* is a *parable*, *figure* or *allegory*, by which *spiritual things* are spoken and brought forth amongst men; they are they which *testify* of *Christ*, *hitherto I have spoken to you in Proverbs*, *&c.* The *Scriptures* or *writings* of the *everlasting Gospel*, are the true *scriptures*,

and *spi*
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is *pure, spiritual, divine Gospel,* but that which is *light, life, glory, spirit,* or *God revealed;* whatsoever is of mere *letter, form, Ordinance,* is of the *administration* or *Gospel-clothing* and *appearance,* as to *men* and as in the *flesh,* things that are seen are *temporal,* things *that* are not seen are *eternal.*

So as that distinction used concerning *Ordinances,* when they are called *Gospel-Ordinances, Gospel-Commandments* in *contradistinction* to the legal *Ordinances* is a great mistake and an *advancing* and *Exalting* outward things into spiritual, and putting an *Image* of *Christ* and *divinity* upon them, which they will not bear in such an *opposition* or *contradistinction,* to the *Ordinances* under the *law,* for all the *Ordinances* under the *law* or of the *Old Testament,* were *Gospel Ordinances,* or *Ordinances* holding forth *Christ,* and figuring *Christ:* and so the *Ordinances* of the *New Testament;* and are all alike *letter, outward,* and *visible,* and of things that perish with using, which was the

drink the S
1 Cor. 10. 3, 4. and they *dr*
followed the
Christ; th
of the *La*
were as mu
the *New T*
things as
flesh, whi
Testamen
last *Supp*
not ye *I*
them, *th*
drink a
is, they
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over wl
and *ros*
in the

many weak Christians now, who having *sat down* to eat and drink in the *Administrations* of the *New Testament*, as these in the *Old*, rise up to *play*, go away fed up with created *refreshments*, rather than spiritual *manifestations* of *God*.

Assurance of Salvation.

THE *pure*, *spiritual*, and *glorious* assurance of *salvation* comes from the *knowledge* of *God*, or the pure *manifestation* of the *Spirit* of *God*, bearing *witness*, and giving *testimony*, that we are the *children of God*; this is *pure spiritual* assurance, this is called the *white stone with a new name written*, *which none know but those that have it*, this is the *unction whereby we know all things*, this is that Spirit by which we know things freely given to us of God.

Rev. 2. 17.

1. John 2. 20.

1 Cor. 2. 12.

So as all Demonstrations of Salvation, which are made to the *soul* by any *rational*, *persuasive*, or *Argumentative* way, and not in the mere evidence of the pure *light* or *spirit* of God, is but moral, or *human* and *traditional*, and will fail; and

all applications of Gospel promises, and all Conclusions from the mere letter of Scriptures, which are not the pure image or Figure without, answering the very evidence and demonstration of *Spirit*, and of God within, is but a literal and *formal* assurance, and will fail.

All counterfeit or resembled testimonies, either by Satan, who can transform himself into an Angel of Light, or by the mere persuasion of Nature, or the carnal conscience, whereby Nature doth willingly deceive, and flatter and persuade itself, being usually unwilling to *perish*, and believe its own *destruction* will fail.

But there are many ways of *assurance* of *Salvation*, though more dim and faint, besides that more *inward* and purely spiritual, and that merely of God, which is enjoyed very *rarely*, and I know not by whom, excepting those only to whom the *Kingdom of God* is revealed in *spirit*, and *God* is seen *face* to *face;* and first *assurance* is wrought by the *knowledge of God*, according to such enjoyment as the soul is

under in its *Administration* to God, as

First, there are these ways of *knowing* God.

1. By reason or the *mere* light of *nature*, and *works* of this *creation*, and here is a *law accusing* and *excusing*, (as the Apostle saith) and how God is revealed in this as to salvation in all those Nations where the Gospel is not heard as in its outward letter and Administration, or elsewhere, and how far God may administer Christ in this, as formerly to *Job* and *Cornelius*, I dare not *judge*, nor *condemn*, nor *conclude*, but sure there is no *Salvation* out of *Christ;* and how far God may use this light of nature or reason to administer Christ in, as he makes use of others more low and visible *administrations* not so excellent, I know not.

2. There is a knowledge of God by *graces* and *gifts*, or fruits of the Spirit, as faith, love, self-denial, repentance, &c. and by the letter or promises, and outward *Ordinances* and *Duties;* and as God's manifestation is in these, so is the assurance

of *salvation* through these, and
assurance is of no *higher* and *cle*
and more *glorious* certainty t
God through these doth afford,
is, (as the Apostle saith) darkl
in a glass; and as these are
dowed and clouded, so is the a
ance, and that is the reason
so many are cast down and afflic
as to this thing of *assurance*,
pine and consume because the
timonies of their Salvation are
brighter nor clearer than such
ministration will admit, and h
they are to wait.

The reason why *assurances*
salvation are no more *glorious*
pure, is because the *spiritual Chu*
or Saints are in *Babylon*, in the *fle*
compassed about with the *myst*
of *iniquity*, and of *Antichrist*
ourselves, and *enjoy* not *God*
that *sweet* and pure *vision* as t
shall do when they return to *Je*
salem, the new *Jerusalem*, the C
of the *living God*.

They that speak of the assuran
in pure *revelation* of *Spirit*,
comprehending all the several
ministrations and *measures* whe
God appears to his, do much n

take, and it will appear from that *knowledge* of *God* which is amongst men, in all its several *dispensations*, as here follows.

The Knowledge of God according to the various Dispensations of Himself.

GOD is known in the *light* of *nature* or *reason*, and *works* of this *creation*, the *eternal power* and *Godhead* being seen *by things that do appear*, and *man* being made after the *Image* of *God*, and having a *law* within him *accusing* or *excusing*.

Rom. 1.

Rom. 2.

2. By the mere *letter* or *scriptures*, and *light* of *nature* or reason, which is a *rational dispensation*, *heightened* from such *Images* and *appearances* of *God* as it meets with there or in *letter*.

3. By *outward Ordinances*, or *signs* and *Images*, and things that do *appear*, and thus *God* is seen still as in the *creation*, or *in created* things.

4. By the *ministery* of *Angels*, or a more *high* and *Seraphical*,

which was th
first *Gospel-*
Testament, b
the *flesh*, and
2 Cor. 3.18. *tament*, since
is said to be
6. By *God'*
self revealed;
increated, div
flowing from
John 17. FATHER, (sait
with *thyself*,
had with thee
thou gavest m
that they *may*
Now let us
God according
own *light* and
None (saith
live; so as they

lusts; now if these *live*, God was never yet seen, none can see *God* and *live;* for when any see *God*, it shall be no more they that *live*, but *Christ* or *God* that *liveth* in them; now who is there that hath *seen* God that doth not *live*, in whom nothing of *self lives*. And that we may see how *God revealed* will *annihilate* and bring to nothing all *flesh*, consider the appearances of *Angels*, and *graces*, &c. How was *Daniel* smote into *astonishment?* no *spirit* was left in him: how was *Isaiah? Woe is me, I am undone, I have seen the Lord:* how was *John* when he fell at the Angel's feet? how have many left the world and worldly contents, relations, and all other creature comforts, as many *Anchorites* and *contemplative souls*, who are carried no *higher* than by *Angel* discoveries!

Gal

Oh! how doth the pure *appearance* of God pour shame upon all *flesh*, and *fleshly glory* and *excellency*, upon all the *visions* and *dreams* that man hath had of *God*, either by pure *reason*, his *image*, or by *creature-imagery*, or outward *administration* and notion by *letter*,

pestilence, and
ever, even our
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be upon all
Babylon, the
stones, the *C*
and *frankinc*
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all false *wors*

A further
Mystery
the Go
tion, and

THE *Gos*
wherein
vation is first
Scriptures of
held forth in

to Israel, and the *Spirit of grace* which *mourns over him*, *&c.* and is that *godly sorrow* for sin, the *new-man grieving* over the *old.* Acts 5 Zec. 1 2 Cor. 11.

2. In *faith*, which they say is an *act* of the *regenerate soul* upon Christ, resting and *believing* in him for *justification* and *righteousness*, or as some say, a *grace* from *Christ* or *righteousness.* Rom. Rom.

3. In *conversion* or *calling*, which is the *work* of the *spirit* of God, *turning*, or *sanctifying*, or *persuading* the soul of the *Christian* from his *sinful* and *unregenerate estate* to God in Christ. 1 Thes 2 Tim. Psal. 1

4. In *justification*, which is God's *pardoning* the *sins* of a *believer*, or not *imputing* sins unto him, and imputing the righteousness of *Christ* unto him, whereby he stands *justified* and *forgiven*, and *righteous* in the *sight* of *God freely*; and of God's *grace* through *faith instrumentally*, which as the *hand* receives *Christ*, as some say; without *faith*, as others say. Thus the *Scriptures* in the *letter* hold forth the first *revelation* of the *mystery* of *God* in such words and expressions as these, and *such* as *these* Rom. Rom. Rom. Rom.

tery of salvation, w
fancy and first c
Christian, and thu
of *Christians* is fitte
festation of the *my*
and *forms*, and all
Churches of the w
draw out all their
models of *divinity* i
faith, and *Confess*
according to this very
tures, which is no o
lation of the *myste*
as to man's infirmity
they call it their *fun*
the highest *attainn*
tianity.

Others say the *m*
vation is no other t
or *God* with us, or
not only in that man

ry is revealed in *pieces* and *parts*,
. after the *manner* of *men*, ac-
ding to the *infirmity* of our *flesh*,
hin the *Christian* in *graces*, *&c.*
in the *Scriptures*, or *expressions*
forms without the *Christian*.

e Seekers, *their Attainment, with a Discovery of a more spiritual Way.*

HEY find that the former
Christians of the *first* or of
Apostles' times, according to
titutions then, and the *adminis-*
tion of *Ordinances* then, were
e *visibly* and *spiritually* en-
ed with *power* from on *high*,
with *gifts* of the *Spirit*, and
were able to make *clear* and
lent demonstrations of *God*
ongst them; as in the *Churches*
ll the *Christians* then, in *Co-*
th, *Ephesus*, *&c.* And that all
administered in any outward
ice, as to *spiritual* things, were 1 Cor. 1
bly gifted; there was then an
ostle, *Evangelist*, *Prophet*, Eph. 4.
stor, *Teacher*, *Gifts* of *Heal-*

But now in this tim
tacy of the *Church*
such *gifts*, and so c
with any *outward A*
dare not *preach*, *ba*
&c. or have any *Chu*
because they find
yet in any *Church*
ways, or *administr*
naces, according to t
in the *New Testan*
nothing but the outv
of all *Administratio*
water in *Baptism*,
tion of hands in *Ord*
Election of *Officer*
Teachers, *&c.* of ba
sures, without the v
gifts of *Spirit* whicl
Therefore they w

practice for *Worship*, but according to the first *pattern*.

They wait only in *Prayer* and *Conference*, pretending to no certain *determination* of *things*, nor any infallible *consequences* or *interpretations* of *Scriptures*.

They wait for a *restoration* of all things, and a setting up all Gospel *Officers*, *Churches*, *Ordinances*, according to the *pattern* in the *New Testament*.

They wait for an *Apostle* or *Angel*, that is, some with a *visible glory* and *power*, able in the *Spirit* to give visible *demonstration* of their sending, as to the world: and thus they interpret those places of the *Revelation*.

This is the *highest* of their *Attainment*.

But some speak of a further *discovery*, and more *spiritual* than this of the SEEKERS, as this:

1. That there is no warrant from *Scriptures* to expect any restoring of *Offices* or *Ordinances* according to the first *pattern* in *Scripture*.

2. That the first *pattern* in Scripture of *Offices* and *Ordinances*, was but a more *purely-legal Dis-*

sect of *Jews* a
respectively to *v*
tions, and gifts
3. That the *A*
1 Cor. 13. 10—13. *gifts* then, were
in *part*, and *dar*
and of things t
away.
4. That *God*
Administration o
time and *season*,
temporary dispe
Tabernacle, *Tem*
hood, *&c.* and the
to be *restored*.
pel administration
gifts, *&c.*
5. That to wait
of *Seeking* or expe
christian, because t
tures to

hold, he is in the desert, go not Mat.
forth: And that it is that condition prophesied on to be in the *secret chambers*, or *single fellowships* that are in such expectations; a *chamber* signifying an *upper room*, or a room above others; so this *state* of *Seeking* is thought by those of that *Way*, to be an *upper room*, or higher *administration*, as to *Presbytery*, *Independency*, *Baptism*, *&c.* and that *Lo, Christ is here*, or the gathering into that *Way*, and saying it is *his*, to *wait in*.

6. That the *truth* is, Christ is in all *his* in *spirit* and *truth*, and as the *eternal seed;* and his *fulness* Col. 1
is already in the *Saints*, or all true *Christians:* and that all *growth*, Eph.
improvement, or reformation that 19.
is to be, is only the *revelation* or *appearance* of this: *When he shall* Col. 1
appear, &c. or to be revealed in 1 Joh
the *brightness* of his *coming*, in the 2 The
day of the Lord Jesus; and that 8, 9
he is *in us* that true *life*, *salvation*, *glory;* only we see him but in *part;* and that all conceptions of *God* or *Christ*, as to distance of *coming*, Rom.
&c. administrations, *ordinances*, 7. 8
gifts, are but to expect Christ in a

Col. 1. 26. *fleshly* way or appearance, not as he is *in us*, our *life*, *fulness*, *hope of glory*, *&c.* And this next *appearance* of his shall be in his own *light*, *spirit*, and *glory*, in *himself* and *his.* And this is that *Reformation* to be expected; this is the
Psa. 36. last *administration* of *himself* by *himself* in *his*: *In his light we shall see light.*

And the *Saints* or *true Christians* shall not only see *God* thus in *himself*, *face to face*, as they *are seen;* but the *world* shall see him in a way of *conviction* and *spiritual judgment* upon *themselves;* even *him that sits upon the throne.*

And all that pure *administration* of *Ordinances* and *Gifts* which was and is expected by these, is but a *middle* or *interdispensation* betwixt God and *his;* wherein God is seen as in a *glass*, not as he is in his own *glory*, which is *himself*, which is the last and most spiritual discovery.

Grounds both against
berty of Conscience *and*
· *it, clearly stated, for*
! *to judge.*

nst Liberty of Conscience
ese are the strongest Grounds,
d all the Grounds generally
own.

HE *Magistrate* is the *keeper*
of *both* the Tables of the *Custos utriusque Tabulæ.*
: and as he may punish any
committed against the *second*
le, or the *society* of man; so
ıay punish any *Idolatry* com-
ɜd against God, or the *Wor-* Exod. 20.
of God, in the *first Table.*
The Magistrates under the *Old*
ament reformed; *Moses* and
ıua, the Kings and Princes of
ah and *Israel*, *Nehemiah*, *&c.*
ıe Magistrates *now.*
The Magistrate is the *minis-*
of God for good, and *a terror* Rom. 13.
vil works, and *bears not the*
d in vain; therefore may
sh *Heresy* and *Schism*, because

The Magistrates are *pro-*
ıied on to be *assistants* to the

respectivel
tions, and
3. That
1 Cor. 13. 10—13. *gifts* then,
in *part*, ar
and of thi
away.
4. That
Administr
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Tabernacl
hood, *&c.* a
to be *resto*
pel adminis
gifts, *&c.*
5. That t

and no settlement nor establishment of any *Peace*, *Order*, or *Truth* in the Church.

10. It appears from the *practice* of all *Christian States* generally, who punish all such as conform not; from all *Councils* and *Synods*, who still hold this power to be in the Magistrate, of *reforming* and *punishing Heresy* and *Schism*.

The Grounds for Liberty of Conscience *which are strongest, and are all commonly known.*

1. *Moses* was a keeper of *both* Tables only as he was a Type of Christ, and so called the *Mediator of the Old Testament*, and *Worship* of God then: but so is not the Magistrate now, the Office of *Moses* being fulfilled in *Jesus Christ*, and ending in him, even in that Person in whom all the Types were *fulfilled*.

John 1. 17.

Acts 3. 22.

Luke 9. 30, 35.

2. The Magistrates of the *Old Testament*; as *Moses*, *Joshua*, the Kings of *Judah* and *Israel*, *Nehemiah*, &c. were in a peculiar and special way of *Magistracy* as to that *Church-Polity* of the *Jews*, and had a *special*, and *peculiar*,

mation of the Ch
as they reformed.
2 Cor. 3. 6, 7, 13. the *Old Testame*
ly and clearly in
much in *spirit* as
New Testament
the Magistracy no
special reference
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libly directive joi
not proceed so to
pel, nor *punish*.

3. The Magist
New Testament a
Rom. 13. 4. to *good* and *evil*,
and *Heresy* : and t
is such *good* and *e*
the Law of *their* c
is, the Law of *Natur*
make Laws and

in vain. But *this* is not as to *Heresy* and *Schism*, of which the *higher* Law is judge, *viz.* the *Law of the Spirit of life* which is in Jesus Christ, not the Law of *Nature* or this *Creation.*

4. In that Prophecy, *Kings shall be thy fathers, and Queens thy nursing mothers*, is not in its own Scripture, or any other, interpreted to be any other thing than the *indulgency* and *favour* of States and Kingdoms to the *people of God;* which is far from bearing witness to any *destructiveness* or *persecution* of them.

5. That *Peter* smote *Ananias* and his wife *Sapphira* with *death* for lying, is only a witness of God's power and holiness put forth in an act of *Miracle* upon the sin of Hypocrisy for *convincing* unbelievers, and *confirming* believers, and is no way *exemplary* to any Magistrate, being a power by *miracle*, or by an *extraordinary* act; and *Magistracy* in its *administration* is *ordinary:* and it was in an *Apostle*, not a *Magistrate*, by a *spiritual*, not a *carnal* weapon.

6. *Paul's* wishing that *such were*

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Rev. 2. 18. 7. T
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Zech. 13. 1, 2, 3. 8. Th
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Law of the
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phesied, is their spiritual smiting that *Anti-christian working* with the *Sword of the Spirit*, through some new *enlightenings* from God received, or *brightness* of Christ's *glory*, which shall *slay* and *kill* all *appearances* and *deceivableness* of *the man of sin* or *false Prophet*, and not suffer him to live.

9. That there will be no settlement of *Peace*, *Order*, or *Truth* in the Church if the Magistrates do not punish for *Heresy*, is upon mistaken and false grounds, supposing three things which are not. First, that the *Church-polity* of the *Jews* by *Magistrate* and *Priesthood* is to be used by *Christians*; which is not, it being fulfilled in *Christ*, the true King and Priest; and *Christians* having no such *infallible* Priesthood to join to Magistracy. Secondly, that *Civil power* can establish anything of an higher *glory*, *law* and *principle*, than *itself*, as all spiritual *truths* and

discoveries of Jesus Christ are. Thirdly, the mistake of true spiritual *settlement*, *peace*, *order*, and *truth*, which receive all their *being*, *propagation*, and *establishment* from the Spirit of God, and the Scriptures, and such spiritual Laws as God hath revealed for ordering the *outward man* of the *Christian* by, respectively to the *Society* or *fellowship* of other *Christians*, called *Church-censures*, &c. *Christians* being under a twofold *Polity*; that of the Kingdom of *Christ*, as *Christians*; that of the kingdom of this *world*, as *men*, or such as are subject to the Laws of *civil* Government: And likewise supposing all *peace* and *order* to be grounded upon *Uniformity*, not
Eph 4. 3. upon *Unity of spirit*; and preservation of the *civil* Peace of the State.

10. That *States* and *Kingdoms* do to this day *practise* punishing *Heresy* by the power of *Magistrates*, and that Councils and Synods do allow it; all such *practice* of what States soever in this kind doth shew only what they do, not what they *ought* to *do*. And the

kingdoms of the world are *prophesied* on to give their Kingdoms and strength from *themselves* to the *false Church.* And for *Councils* and *Synods*, they are such as have erred in *other* things, and why not in *this?* It being their great *Interest* to establish themselves, &c. by the Magistrate's power.

Whatsoever is not of faith is sin: So as all who are compelled in things of *Worship* to do anything of which they are not *persuaded*, do sin.

Gospel-sins, or sins against an *higher law* or *light* than that of *Nature* and *Reason*, (which is the only sphere for Civil Government to move in) is to be *judged* and *punished* by a *law* and *light* proportionable, and more *spiritual* than any power of *Magistracy;* as the Spirit of God going out in Gospel-Judgment, *Admonition*, *Rejection*, *Excommunication*, *&c.*

The danger and hazard of *Persecution* of the *members* of Christ, which is a sin bringing much *judgment*, because judged and punished by such a *light* and *law*, *viz.* by *Synods* and *Councils* of *men* who

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Spain, *France*, *&c.*
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so peaceably affect
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A Mystery; o
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THAT which is

God, as to the world, or in this creation; or the *clothing* of God, being such *forms* and *dispensations* as God puts on amongst *men* to appear to them in: this is the garment the Son of God was *clothed with* down to the feet, or to his lowest appearance. And God doth not *fix* himself upon any one *form* or outward *dispensation*, but at his own *will* and *pleasure* comes forth in such and such an *administration*, and goes out of *it*, and leaves it, and takes up *another*. And this is clear in all God's proceedings with the world, both in the *Jewish* Church and State; and *Christians* now. And when God is gone out, and hath left such or such an *administration*, of what kind soever it is, be it *religious*, *moral*, or *civil*; such an *administration* is a *desolate house*, a *temple* whose *veil* is rent, a *sun* whose *light* is darkened; and to *worship* it then, is to *worship* an *Idol*, an *Image*, a *form*, without God, or any *manifestation* of God in it, save to *him*, who (as *Paul* saith) *knows an Idol to be nothing*.

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stian, is one who

God from *administr*

nistration, and so

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l increasings and *flowings*;

h are *weak* and in the *flesh*

arry *behind*, worshipping

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God is departed.

Postscript to Master ataker, Author of a Book called Shadows without Substance, written against me.

Sir,

THE reasons why I did not answer you were these: I ean your last Book, called *Shows without Substance, &c.*

I found that *Replies* and *Rejoinders* did exceedingly confound and perplex the *plainness* and *simplicity*, and *glory* of *Truth*, and had much of *self*, and *passion*, and *recrimination*; which I am confident the Lord will shew you in much of what you have written. For I am

assured that God will reveal and convince you *powerfully* and *mightily* in many passages which *yourself* wrote, and not the *Spirit* of God. Lay your hand upon your heart, and consider sadly, if the *advantage* of the *times*, the *glory* of *reputation*, the *passion* of *man* in you, and the *multitude* of *years*, and *fame* of *learning* (not willing to be *convinced* by *days* or *months*) did not write most of your last Book.

What you wrote in the *sincerity* of *Spirit*, and in that *measure* of *Truth* you received, I rejoice in; and what you wrote in the *artifice* of your *parts*, your *wit*, and your other *human advantages*, or devices of *flesh* and *blood*, whereby you laid on *colours* to make your own *Arguments* fair and comely to a man judging no higher than *Reason*, or in your own *measure* of *Truth*, and whereby you laid on your *darker* and more *shadowish* stuff upon *me* your *adversary*, rendering me to the Reader, both in your *Title-page*, and throughout your *Book*, as one that denied the *Apostles'* Doctrine, and *Christ's*,

because I denied your *conclusions* and *deductions* to be that very *Doctrine*, and the mind of those very *Scriptures* of Christ and the Apostles. This, I say, must pass under the *fiery trial*, and you must suffer *loss*, so as by *fire*.

Surely, to deny what Master *Gataker*, or some *Synods* of *men* say, is not to deny what *Christ* and the *Apostles* say, unless the *Spirit* of God *reveal* in *them one* and the same *Truth*, and that they all speak by *one* and the *same Spirit*, in *one* and the *same language*.

Nor did I see that you in all your *Writings* had done anything against the *truth* declared by *me*; but had only defended *yourself*, and your own *measure* of *truth*, with *rejection* and *reproaches* of *mine*; and all this in the *form* only of *argumentation* and *confutation*, not in the *power*: so as I did *rest* without *replying*, knowing that the *substance* of what *truth* I had *written* was as I had received then; and would *abide*, because he who is the *pattern* of all *truth*, Jesus Christ, *abides the same*, *yes-*

terday, and to-day, and for ever. And for any *expressions* of mine, or *form* of *words* which may make *truth* appear to some not *one* and the *same:* I only can as yet *speak truth* in the *language* given me: when I can speak more *tongues,* or the *languages* of several *Christians,* of which the *gifts* of *tongues* were a sign, then *I* and *you* shall be better understood by *ourselves* and *others.*

Sir, I have spoken one *particular* more *clearly,* which you and some others spake on in my *Book.* And thus I take my leave of *you,* desiring to *love* any *appearance* of God in you, and to forgive any *infirmities* in you, which are of *man;* as I desire *myself* to be *loved* or *forgiven* of *others.*

And truly I do not *expound* that of *contending earnestly for the Truth* to be in *reproaches* and *passions,* in *Replies* and *Rejoinders,* and many *Books;* but in *Spirit,* and *spiritual* affection, and pure *manifestation* of the same *Truth.*

Sir, your Friend,

JOHN SALTMARSH.

called *Hell broke loose.*

P. 84.

I at least
be *Heresy* in
is this; which
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That Christ
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First. That C
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And to say *Christ* hath done all these for us, first in *himself*, and then in *us* through *himself*, I hope is such an *Heresy* as we all believe. It may be, my want of clearer explanation made it be taken for *Heresy*; which I hope will now be judged more candidly to be a *Truth*.

Nor can this (*That Christ hath all graces and perfection in himself*) prove that we stand in need of none in us, no *Faith* nor *Repentance* in us, nor *mortification of sin* in us, no more than *Paul's* Doctrine of *Grace* and *Faith*, and the *Christian* to be under *Grace*, destroy the *Law*, or make *void Faith*, or cause men to *sin that Grace may abound*.

I never yet denied the *Graces* and *Fruits* of the *Spirit* of God, which appear in *Faith*, *Repentance*, *new Obedience*, *Mortification of sin*, as may be seen in all *things* I have written. It may be I may speak *Truth* in such a *notion* or *conception*, or *measure* of *light* as I have received it in, and not in *another's*. The *Christian*, as the *English* or *French*, can only speak in his *own Tongue* or *Lan-*

guage, till the *Lord be one, and his name one amongst us*: and in the mean time, let us judge *Heresy* by the *Truth* in *Scripture*, and in the *Spirit*; not as it *seems* to us so, or appears so, perhaps not for want of *true light* in what is written but *more light* to what is already written, to make it more clearly appear *true light*.

To Master Knolls, the Author of a Book, called The shining of a flaming Fire, &c. written against me, as to the point of Baptism.

Dear Brother,

I HAVE been long *silent*, not because what you wrote had prevailed in *me* to believe the Ordinance of *Baptism* by water, so practised, of that *necessity*, or of that *pure* and *Apostolic* practice in *these* times, since the *outward Court* given to the *Gentiles* hath been *trodden down*, and the *gifts* of *Spirit*, which was the *glory* and *life* of those *visible administrations* then, now taken away. But I was

not very *hasty*, because I know it is not man that *teacheth Truth*, but God; *Ye shall be all taught of God.* There are *three* things I propound to *you*, with many *other*. John

1. That all that *baptize* now by the power of *teaching*, (*Go teach and baptize*) do *teach* in the same *gift* the *disciples* that *baptized* formerly did *teach;* that is, as the *oracles of God*, in the pure manifestation of the *Spirit* of God, else that Command, *Go teach and baptize*, belongs not to *disciples* o less *pure*, less *certain*, and less *infallible teaching*, as all *disciples* now in *mystical Babylon;* or the *flesh*, are; but to disciples of the *first anointing*, or *first fruits* of the *Spirit*, such as the *Apostles* were, and such as *Philip* and *Ananias*, and the *brethren* with *Peter*, &c. Mat.

2. That the *Baptism* of *water* is *Christ's Baptism*, or his *administration;* but it is *John's* and his *Ministery: I come baptizing with water; but he shall baptize you with the Holy Ghost:* And therefore *Christ* never gave it to his disciples in their first *Commission*

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and spiritual *immersion*, as to the mysteries of God, and of being made by one *Spirit* one with *Christ*, one in his *death*, buried with him by *Baptism*, *&c.* to be of a mere *literal*, *elementary* signification, and to be meant of *water* only, and from this, *pressing* it as *necessary*, *&c.*

And further, there is no little mistake of that in the *Hebrews*, where the *doctrine of Baptisms* is reckoned amongst the *first principles* of the *doctrine* of Christ; whereas those *first principles* are reckoned in the *Hebrews*, not as if all of them were things to be for ever the *principles* of every *Christian*, but of the *doctrine* of Christ in some of those things, as to that age; those things being first brought forth in that *ministration* of Christ then: for if it were otherwise, and all they of *necessity* as the *first principles*, then where is the other *Baptism of gifts* there mentioned in the *Word?* For the word is *Baptisms*, not *Baptism*. And further, the Apostle rather calls *Christians* up *higher*, more into *Spirit:* Wherefore leaving, saith he, the *doctrine* of Christ,

Heb. 6

Βαπτισμῶν διδαχῆς.

Heb. 6. 1. *let us go on to perfection*, that which is *perfect;* whi Christ *himself*. As if he s say, Let us be no more *weak C tians*, but such as seek *highe more excellent* things.

I refer you to the *Doctri Baptisms* here in my *Book*, I have not *controversially* wi but in *meekness*, and *plain tinction* of *things*.

Nor am I against Baptis *water*, if administered acco to the *measure* of *light* ye a der, and not in an *Apostolic cessity* and *pressure*, and as *viding* Ordinance to the *un the Spirit* of God in *Christi*

Dear Sir, I *love* and those *true appearances* of Go are in *you*, and rejoice wit in beholding that *glory* by we are all *changed from gl glory*, *&c.* and am, your Frie Brother in the Lord,

JOHN SALTMAR

FINIS.

J WHITTINGHAM 20 Tookes C

Sparkles of Glory

or ſome Beams of th

Morning Star.

By John Saltmarsh.